



Notes

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NOTES ON THE HISTORY OF THE
CONGREGATION OF SAINT BASIL

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1944 - 1947

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ST. MICHAEL'S PALACE

To the Clergy of the Archdiocese:

Rev. and Dear Father,

I received, to-day, authentic information that I am relieved of the title and duties of Archbishop of Toronto. The relief is welcome, for of late I have felt the burden keenly.

My successor is the Most Rev. Fergus Patrick McEvay, hitherto Bishop of London. I feel confident that you will give him a hearty welcome and honest support in the fulfilment of his duties. He will announce himself the date of his taking possession of the See. Until then, I am by appointment of the Holy Father, Administrator of the Diocese. After that I will go into retirement to prepare for death. Help me by your prayers to make it a happy one. When

the end comes give me in charity the Masses said for those belonging to the Diocese. I have always said them scrupulously and I shall continue to do so.

Thanking all, clergy, religious and laity, for kindness shown me for more than eight years, I remain Rev. and Dear Father,

Dennis O'Connor

Administrator

Toronto, May 22nd, 1908.

Copied from one of the printed copies.

September 15, 1869. Father Vincent appointed extraordinary confessor to the newly opened convent of the Precious Blood Sisters.

March 10, 1876. Father Vincent named regular confessor for the Precious Blood Convent.

"However Vicar General Jamot was not long charged with the spiritual direction of the little Community. The following June, he was replaced by Revd. Father Vincent, Basilian, Superior of St. Michael's College. Our dear Sisters found a true father in the latter, as well as in Father Jamot, and, what is more, a second Providence. His indefatigable devotedness to the Religieuses under his care, like the charity of Jesus, has always been and is still really admirable. Sparing no pains, on one hand to promote the sanctification of their

souls, he has, on the other side, constantly endeavored to sweeten as far as possible, the bitterness of their separation from the beloved Mother House of St. Hyacinthe. Thanks to him they have found friends and protectors to assist them in their moments of distress; through his influence and charity, collections have been taken up for them in the churches of the City, bazaars have been organized for their benefit, and, in a thousand ways, they have experienced the effects of his energetic and delicate kindness. Sometimes it would be the pupils of the College who would come to work in their garden; again it would be the arrival of provisions, and even of dainties sent by him on feast-days; in a word, he has assisted them in every way, made them happy, and we might say, almost spoiled them through

the inexhaustible generosity of his heart.

He has consequently acquired the gratitude of the entire Community; the name of Revd. Father Vincent is for all of us synonymous with kindness and charity, and when we pronounce it, it is with a prayer in our heart and on our lips for this signal Benefactor of our House in Toronto."

Copied from the History of the Foundation of the Monastery of the Precious Blood in Toronto
Manuscript preserved in the archives of the Monastery.

REMINISCENCES OF FATHER CHARLES COLLINS, CSB.

My first venture abroad. I had been appointed to go to Waco, to begin the new venture in fields afar. This was in September 1899. I had been ordained on August 15 of the same year; therefore I was just a couple weeks a priest when I was on my way. My companion on my first long journey was Fr. V.I. Donnelly. Together we set out from Detroit on the last day of August with much impedimenta, as Fr. Donnelly was bringing supplies of vestments for our little chapel. With our trunks, valises and boxes we had quite an imposing array of belongings.

We boarded the Wabash Flyer to St. Louis at 8:00 a.m. and set out into the unknown with much hope for the future, we were going to do pioneer work in far off Texas where the unknown

awaited us. As Fr. McBrady remarked, "Omne ignotum mirificum". So it proved to be.

We rattled along all day through Michigan, Ohio, Indiana and Illinois and finally arrived in St. Louis, Missouri, at 7:30 p.m. To me this journey was a series of wonders as I had never travelled any farther than from Windsor to Toronto, Ontario. So all day long I craned my neck and peered through dusty windows to absorb the scenery of new lands, see strange faces, observe all the little odds and ends that meet the eye of the tyro in travel and to study the states of which I had heard so much...

There is no need of mentioning anything further about the trip; it was an event for me. I had never been in a sleeper before and not knowing how to negotiate that upper berth, I sat up all night out of St. Louis dozing in a

chair in the smoker under the plea that it was cooler there than in the berth. Yes, it was hot enough south of St. Louis, for we left an hour after arrival.

The old MK & T, or Katy as it is familiarly called by tried travellers, brought us to Waco. As we were to disembark at 12:25 we did not go to bed. Midnight then beheld us dropping off the train with a welcoming committee of two to meet us, viz Fr. F.J. Hayes, C.S.B. and the local parish priest, our patron friend and benefactor the Rev. P.J. Clancy, who had been a prefect at Assumption for two or three years just a short time before.

Waco, St. Basil's College, was the fruit of an idea planted by Fr. Clancy. The city itself was located in the very heart of Texas. There were two educational institutions there, Baylor

(Baptist) and Add-Ramn College, operated by the Texas Christian Association; but Catholic Colleges were few in the whole State, St. Edwards at Austin and the Vincentians at Dallas. *St. Francis, San Antonio*
Of course the Catholic population was small and that probably was the reason for the scarcity of Catholic Colleges. This same paucity of Catholics made it difficult, or almost impossible, for a College to exist, for Dallas and Waco both ceased to function about the same time.

Our first College was located at the corner of eighth and Clay Streets. Our dwelling was a re-conditioned brick building two storeys high with lofty and airy rooms. It had been burned some time before our arrival. The Board of Commerce looked favorably on Fr. Clancy's proposition to establish a Catholic College in

Waco and lent some assistance in promoting the scheme. A half block of property was secured and a frame structure erected. The cost of the building was about \$3000. Here we opened up for business on September the 2nd or 3rd, 1899, with Fr. Hayes as President, Fr. Donnelly and Fr. Collins constituting the staff. Our enrollment of pupils numbered about 60, and they were a varied group. Many of them had been blackballed from all the other schools of town. This was the raw material out of which we made our beginning.

The novelty of the new life and the breeziness of the Texan character made the first years very charming to me; but the year had its trials. The financial situation did not permit of any heavy plunging into development yet. It was amusing to hear the superior counting his

dollars to figure out how to meet expenses of living. To add to our worry Fr. Hayes had an attack of typhoid fever and that was a sore trial for us. In fact, we were afraid he was going to die. He survived, but it was not until spring that he regained sufficient strength to resume his duties in the classroom. So two of us carried on the work of teaching as well as assisting at the parish church on Sundays.

We had the good wishes and assistance of the neighbors in our straightened circumstances, especially during Fr. Haye's illness when they saw to it that he was provided with those little delicacies that one in his condition required. Fr. Donnelly was heroic in his attention to the convalescent confrere...

We had a visit from our Superior General, Fr. Marijon, and his companion, Fr. Grand... Many a

conversation was held on the prospects of future development in a more favorable location.

The first year ended and with it came a change in our staff. Fr. N. Roche was about to open St. Thomas College in Houston and Fr. Donnelly was transferred to his staff and Fr. T. Finnegan was appointed to replace him in Waco.

So we began the second year and carried on in about the same manner. We had one addition to the personnel of our house, Mr. J.J. Costello, who came to regain his health. He was ordained later in Toronto and returned to Waco where he died on February 12, 1906. He was buried there, the sole Basilian lying in the cemetery of Waco.

As I returned north to Assumption in September 1901, I was not present at the building of the

new College on Provident Heights ... If I remember rightly Glen Allen was the architect and Peter Harris was the contractor who erected the building.

The site of the building and its adjuncts occupied about 15 acres overlooking the city. It was high and airy as anyone may know from observation. In fact it was so airy that we were nearly hit by a cyclone which passed about 100 yards behind the College; I saw that as I had returned to St. Basil's in 1910.

The building itself was of brick and considerable architectural beauty made it attractive. It was three storeys high and had accommodation for more than 100 boys. It was heated by steam when heat was needed and had the advantage of having a swimming pool with water supplied by a neighboring hot well, temperature

108 degrees. Needless to say the pool was a very popular place, especially during the warm weather. The roster of pupils, gathered from all parts of Texas, gradually rose to more than 100.

The staff of the College listed the names of Fathers Hayes, Forster, Ryan, J. Sharpe, Purcell, Finnegan, Plourde, J.A. Sullivan, Costello, J. Kennedy, Gignac, Rogers, O'Neill, Moylan, T. Roach; as well as several scholastics who later became priests, D. Dillon, C.E. Coughlin, and J. Spratt. Among the lay professors were Peter Cuseck, B. O'Brien, J. Cartwright, F. Cosgrove, Mat Gonter, Walter Gonter, Paul Kelly, James Walsh, J. Cunningham and Cyril Costello. The College was closed under the presidency of Father Moylan about 1916 due to the falling off of the number of

students. In 1914, my last year there, about 35 were in attendance.

The curriculum of studies embraced Preparatory, High School, and Commercial branches with Philosophy and Theology as required by the scholastics. The romance languages received attention and music was studied by a few. Literary societies flourished and the library of about 3000 volumes was well patronized. Athletics were very popular and ample opportunity and space were at hand for the lovers of outdoor life. A gun club also flourished as the prairies round about teemed with wild life. It was rather a novel sight to see a boy coming to school armed with a shot gun.

(Copied from the typescript in the archives of St. Michael's College.

SOME TRADITIONS OF THE EARLY DAYS THAT HAVE
LAPSED: RECALLED BY FATHER CHARLES COLLINS

As the old philosopher, Nestor, in Homer's Iliad remarked, "I am the last of all my race", so the same can be said of me. I came here as a student on September 3, 1888, when my Alma Mater was only 18 years old and just assuming her proper place among the educational institutions of Ontario. For the reason that I am the oldest member of the community who began his studies here more than half a century ago ... I thought it well to set down for succeeding generations the mode of life as it was lived then, together with many of the traditions that have lapsed into oblivion... I know the history of Assumption from personal observation, both as a student and a professor. I have lived

its life, felt its charm and now in the declining years, after 55 of them spent mostly here, I can still enjoy the romance of it all ...

My introduction into the life of the College in 1888 was very prosaic. There was no fanfare on my leaving the placid life of the country, nor any excitement on my arrival at Assumption. I was just a new and another boy come to College.

I was charmed by my environment. Imagination pictured all in glowing colours, for College meant to me a land of mystery, a plunge into the unknown. Nature lent a hand to cast a spell upon me. The glorious wealth of grove and field, the enchantment of the five-masted vessels floating by in stately grace, the old palace fallen into ruin but still suggestive of its former grandeur, the buzzing of the

locusts in the heavily foliated chestnut trees, the glorious presence of the church in its mellowing age, all these kindled my imagination and I walked as one in a dream...

I was first introduced to the Superior by Father McBrady, the first priest whom I met in Assumption, and who was acting as Prefect of Studies at the time. I had arrived with another companion. We had met on the train and together we walked along the river road from the depot to the College. We were accompanied by my pastor, a cousin of the Superior ...

With the introduction to Fr. McBrady over, we were ushered into the awe inspiring presence of the Superior. My introduction to him was brief and to the point. I was rather chilled by his raspy laconic greeting, "Well, young man, you are going to enter College." It was more a

statement of fact than of inquiry... I could only stammer feebly, "Yes Father." With a few remarks about something or other that I cannot recall, he summoned another lad who happened to be nearby, "Dixon, take this boy out and show him around." Dixon took me out to the campus where I met Pat. Donegan, afterwards a military chaplain in the first Great War, and later on Monsignor. I shook hands with Pat and looked around for Dixon, but he had disappeared. Thus I was introduced to College.

... The Rock of Gibraltar spirit pervaded the house, the yard, the classroom, the dormitory, the refectory ... One could feel Father O'Connor's presence and the force of his personality at all times, all places, day and night. The laws of the Medes and Persians were no more unbreakable than the rules and

regulations set down by Rev. Dennis O'Connor. But he was not unfair. Like his Divine Master he did and taught. He was hard with himself, consecrated to and saturated with the necessity and observation of Rule. And, believe you me, the rule was observed. This was a Little Seminary at the time with the aim of preparing boys for the priesthood and the Superior saw to it that the proper instruction and practice was directed to that end...

Rising hour was fixed, solidly fixed, at 5:30 A.M. and all arose. One would have had to have one foot in the grave and be discussing plans with the undertaker before any exception might be made to that rule. Even when one succeeded in wangling a permit for a long sleep in the morning, it might have been just as well if he had risen with the rest as all windows

were thrown open by the dormitory master to ventilate the place. This feature was all very well for warm weather, but in winter one might as well have been rolled in a snow bank ... There was rarely ever any heat in the radiators at that unseemly hour of 5:30 and the temperature was usually hovering half way down to zero. You may wonder at this condition of uncertainty of heat. The fact is, the fireman was very unreliable and the boiler broke down very frequently.

This air-conditioned atmosphere served a good purpose in winter time, as it hastened one's toilet. Some delay was caused at times by the condition of the socks of those whose feet perspired freely. Their socks were frozen stiff and adhered firmly to the floor. The owner tore them loose with a ripping sound,

and cracked them together a few times to get them pliable enough to put on.

The bell caused a hurrying and scurrying to the washroom where a very quick ablution was performed. One did not like ice-cold water sufficiently to remain paddling in it for pleasure. Frequently the water tank above the row of bowls was frozen. This caused one of the bigger boys to mount the washstand to break the ice and hand down water in the basins that were extended to him.

When washing was completed there was another regulation that had to be observed, all shoes had to be shined. Twenty minutes was allowed for washing and shining and then the trek down the iron-cleated stairs was made under the guidance of the Rec. Master who herded the student body to the place of importance at the



end of the Little Yard... Then the lads adjourned to the Study Hall for morning prayer at 5:50 with meditation...

The boys knelt on chairs and the Study Master cast an accusing glance on anyone who tried to assume an attitude of ease by leaning on the desk behind. Each boy took his turn in reading the morning prayer. Sometimes nervousness overcame the reader and the jumble he made out of the various prayers was a cause of much tittering and snickering, all of which caused the Study Master to frown. However, the prayers usually said, sometimes against time, the boys took their seats and settled themselves into an attitude of comfort to await the next procedure. One of the Rhetoricians read a meditation, sometimes of the hair-raising kind on death, judgment or hell. I do not know what

effect it had on many because sleep had overcome them...

I do not remember that we ever received a discourse on the necessity of meditation, its purpose or method. It seemed that the points were thrown at us haphazardly in the hope that some of them would stick...

At 6:30 study was taken up for half an hour. I fear that there was not much studying done as sleepy impulses continued to endure and the impulse prevailed.

7:00 A.M. All adjourned to the Chapel under the direction of the Recreation Master to assist at Holy Mass, usually said by the Superior. High Mass was a very rare event reserved for some very special occasion, and besides as the students were accustomed to go to the parish church every Sunday, there was no reason

for it in the chapel. The chapel was located on the second floor and took in the whole wing where the priests' cloister stands. It was a very devotional place in spite of its simplicity. The mullioned windows added somewhat to the churchly effect.

There were three altars, Our Lady's was located on the south and that of St. Joseph on the north side of the main altar. It might seem somewhat crowded, but there was ample room to function freely. Behind the two side altars stood the sacristies for vesting. As is the custom today Holy Mass was offered on all three altars simultaneously. Strange to say there was no Holy Communion distributed during Mass except on Sundays, as the decree for daily Communion had not yet been promulgated. The larger or older students received

Holy Communion every week, but the smaller boys might do the same every two weeks. It was left to their choice, but if one neglected for a month his conduct would be inquired into by the Superior.

It was customary on three mornings of the week to sing hymns. The chorus was under the leadership of Fr. Côté, a man with a remarkable voice... I have no doubt that the angels of heaven heard the chanting for it was loud enough to rattle the windows. Frequently Fr. Côté put on a special exhibition in the form of a quartette as he had splendid talent to choose from. Mass being completed they went to breakfast.

At 7:30 the students ranged themselves in their appointed places at the long tables, each with a capacity of 14 and covered with red

tablecloths. Each table was presided over by one of the larger boys, usually a Philosopher or a Rhetorician. At the opposite end sat another, a sort of vice-president and each functionary had jurisdiction over six boys, three on each side. The presence of such advanced pupils had a sort of awe inspiring effect on the younger pupils, for to be a Philosopher or a Rhetorician mean that they were beings in a world apart come to inspire the rising generation in the mystery of etiquette.

The meals were eaten in silence; i.e., no one was supposed to speak, but the rattle and band of dishes was enough to shatter any idea that noiselessness prevailed...

Breakfast was a very, very simple meal. Hot coffee or something that took its place that

looked like coffee, but did not smell like it, with a modicum of sugar and milk mixed in, served the purpose of a stimulating beverage and it was always hot. It filled the bill as we were not too finicky about such things as long as they helped wash down the rest of the meal. Then there was the main and only course, bread and butter; with no limit on the bread but a go-easy suggestion on the butter as there might be no second - and at times one would not wish a second helping of the same texture and mould. That was the breakfast menu and no one went away hungry.

The boys were finicky about the bread. They had a notion that the round loaf was better than the old-fashioned loaf that mother used to make. Hence the mad rush for round bread when it appeared. Another psychological point

of view developed when someone manifested a penchant for crusts, or stalers as they called them. A fad was begun and the idea took hold with vigor and waxed strong. The result of this was that the boys just revelled in a crust as a delicious morsel and felt like gourmonds when they succeeded in getting more than one.

The period required to attend to the duty of breaking the fast usually extended to 15 minutes. I do not know if this regulation coincided with the decrees of dietetics, but it prevailed and no one seemed to suffer any serious results.

And then all out to the yard for a whole 15 minutes more. That period of 15 minutes seemed to hover over us like a shadow. So fifteen minutes were set aside to take precautions for

the day. This was the time when most of the students wished to be alone. The place of retirement and importance was located at the end of the Little Yard. It was air conditioned. It had been part of the first kitchen, a wooden structure entirely remodelled to meet the requirements of the situation. It was not constructed for comfort, but utility only. It was a model of simplicity, with a row of open stalls at each end with a trough attachment and on the back was row of booths well ventilated, oh, very well ventilated, for there was an open back at the ground level where the wintry winds seemed to blow hardest and bleakest. Yes, it was air conditioned in winter and thoroughly aromatic in the hot days of summer when the south-west wind spread its sweet effulgence on the nearby Little Yard and even

supercharged the study hall. Needless to say the students paid their debt to nature in the briefest possible time. Each one provided his own toilet tissue from the pages of the paper from the old home town or borrowed from another who had some to spare. This hardship did not weigh heavily on the lads from the hinterlands of Michigan, Ohio and Ontario who had been accustomed to more uncomfortable conditions at home. On the part of the more elite the condition was borne with equanimity. It was nature in the raw and was endured stoically.

Eight o'clock study was an hour of frenzied preparation for class; the last chance, as it were, to prepare to meet the disasters of the day, or rather forenoon... The study master sat at his desk on an elevated platform and cast his critical eye on the assemblage with a view

to establishing some record of the student's application. This was the hour on Monday morning when the results of the preceding week's competition were read out by the Superior together with the list of delinquent boys who had lost their testimonials for some breach of good conduct...

Each week, on Thursday, during the ordinary class period, a paper was given as an examination in agiven topic and on the results of these examinations the prize for that subject was estimated for the end of the year, as well as for its bearing on the general excellence for the work done.

Testimonials meant something else. I suppose if I called it a Good Conduct Card it would be more explanatory. Instead of a misconduct cardⁿ being given, a culprit's name was read out so

that all might hear who had failed in deportment during the preceding week. From my own experience, both as a student and as a professor, the testimonial list was often an indication of weakness on the part of some prefect and hence the whole business came to be looked upon as a joke and lost whatever power for correction it might have had. An odd feeling prevailed among the student body that if one never lost a testimonial there must be something wrong with him or he was so exceptionally good that he was ready for canonization and it would have been a tragedy to hear such a one's name among the delinquents.

But this was only one check on the conduct of the boys. Other notes were inscribed in the records of the Office. Piety, regularity, neatness, study, politeness and obedience,

these were the further checks on the unformed to turn out a finished article, the perfect gentleman. The basic idea of the schedule was very good, but it did not always measure up to expectations.

At 9:00 Father McBrady stepped into the study hall to announce the classes in order. I can still hear his glorious, bell-like voice calling out: Elementary Latin, Second Latin, Third Latin, Belles Lettres, Rhetoric. In order we climbed the iron-cleated stairs, loaded with books needed for class. One professor carried the whole curriculum except Mathematics, Science, Book-keeping, German and French. These subjects were taught later in the day. It was not the time for specializing so the professor needed to have a fund of knowledge at hand. As for his qualifications for teaching, I do not know

if any of them had teachers' certificates or even University degrees, though some of them came at a later date ... Suffice it to say they were in keeping with their time. In any case they knew more about it than we. So, from 9 till 11 we plunged into a variety of studies, two hours without a break... Then fifteen minutes of recreation, just time for a short run around or a dash-about and then study until 12.

... Dinner. Needless to say there was a prompt response on the part of both staff and pupils. In regard to the arrangement of the refectory, the staff assembled around a long table on a platform that filled the entrance to the dining room from the main corridor. The tables for the students filled the body of the dining room, and all under the eye of the Superior. As he was perpetual Master of

Ceremonies, he was in a position to take in with critical eye the bulk of the scene before him, although Fr. McBrady moved about among the tables to observe, correct and even punish on occasion.

The menu presented a course dinner. That was something new to me who came from the country where the whole meal was served at once. When I attended my first dinner I thought that the table had not been set yet as all I saw was a plate, knife, fork, a water glass, and a pitcher filled to the brim with water. In my ignorance and astonishment I said nothing and thus kept my difficulty to myself. My fears regarding the absence of food were soon dispelled when Dan Forster, the waiter for the year, brought on a roast of meat, a plate of bread, a dish of potatoes, and a bowl of gravey. There

was notea, no coffee, no butter. Oh, I nearly forgot a dish of beets. Sometimes another vegetable was added to the menu.

When the above was ... disposed of, the waiter brought a dish of pudding. Pie was reserved for Sunday. This was the usual program for dinner throughout the year. The presiding student carved the roast and when he had served his six he sent the remnant of the roast to the other end of the table where the vice-president, if I may call him so, went through the same procedure.

The custom of eating dinner in silence prevailed. One of the Philosophers or Rhetoricians stood on the corner of the dais and read aloud ... such books as Fabiola, The Conquest of Mexico, The Recollections of the Last Four Popes ... Newman's works were much in favor as he was

very popular with the professor of Rhetoric who had the duty of selecting the reading.

The reading was a splendid test of the vocal power of the reader as he had to contend against the rattle and bang of dishes, the scraping of chairs, etc. As is the practice today, a few verses of the New Testament opened the proceedings, but no Imitation was read at the end of the meal. When the signal was given that all was well with the inner man, grace was said and the boys adjourned to the yard while the staff went to the chapel to make a visit to the Blessed Sacrament.

1:30 - 2:30 P.M. Study again... There was one whole hour to prepare for the Arithmetical and Mathematical class, which were to endure from 2:30 to 4:30... If we did not turn out excellent mathematicians it was not for lack

of opportunity. A professor who could keep a class of ordinary boys with just ordinary talents interested for two whole hours would be a genius. I failed to discover the genius in my experience. The expected usually happened. After a reasonable period of work the class just bogged own and restlessly awaited dismissal. This condition of the division of the class periods prevailed for a few years more and then was replaced by a more scientific schedule. This period of tiresome application was followed by a 15 minute recess...

4:45 - 6:00 P.M. This was the study period during which classes in French, German, Book-keeping and Chemistry were conducted in their respective classrooms. For the rest of the assemblage it was an opportunity to prepare written exercises for the follwoing day, or do

a little side reading if one could manage to keep the Prefect of Study from discovering the prohibited book. No books were tolerated except those pertaining to class work.

At a quarter to six the students who had been absent for class returned to the study hall. This fifteen minutes was the period for spiritual reading. One of the Philosophers came to the study hall, took his position beside the master's desk and read the life of some saint for the edification of the boys. It was a welcome change from poring over the books.

This particular period of study was frequently interrupted by the failure of the gas light. We used gasoline for illumination and, like grandfather's clock, had to be wound up to keep the pressure. At times it failed and we had to contend with a flickering light until the

situation was remedied. At times it failed completely... From some source or other the student would produce the butt of a candle and light it to continue his quest for knowledge. It looked rather spooky to see row on row of flickering lights trying to dispel the darkness. The source of these stubs of candle was the sacristy where unused portions were stored for emergency ... Of course the candle light prevailed only as long as the gas was off ... If there was no supply of candles, then pandemonium reigned. It happened thus at times and when light was restored the study hall looked as if a cyclone had struck it ...

6:00 P.M. Supper time. The same simplicity of menu prevailed; viz, cold meat, bread, butter, tea and either cake or crackers. Sometimes the cake was replaced by biscuits,

the kind that mother used to make. I recall the first time the biscuits appeared. I liked biscuits, always did, and helped myself to one in place of bread. I attended to that one with gusto and was reaching for another when I was forcibly told by one of my companions that there was only one for each. I did not get a second, but indulged in bread for filler. Silence again prevailed, or at least what was intended for silence with whispering like the above when it was required to save a situation, remedy a defect or supply wants.

The student who read at noon continued the contest of trying to be heard above the din... Silence at all meals except on Sundays and when visitors called, and then we had "Deo Gratias."

6:30 - 7:30 P.M. This was the final period

of recreation for the day. The early fall of night in Autumn permitted only a brief period on the campus and at a signal from the Rec. Master all were herded into the Little Yard. There was not time for any great amount of indulgence in games, so the time was devoted to the less strenuous methods of exercise, walking back and forth in groups or pairs for the larger boys and just romping around for the smaller fry. For those who preferred to be on the inside of the house, the library was opened. Our library was unique ... for there were no books ... Quiet games of checkers or dominoes were permitted if one had the materials with which to play, but it was a crime to have a playing card. Cards, chewing tobacco or smoking were prohibited on all counts.

The bell for study clanged once more at 7:30. I say clanged, for it was cracked, as anyone may verify if he remembers the bell on the Novitiate in Toronto, for it was taken down and removed there when the Novitiate opened in 1892. ... There was nothing unusual about this study period except, at times, some lad would take into his head to read some extraneous matter ... No books were permitted except those relating to class work. That was the rule and any other book, no matter how enlightening, was not permitted. If such a book were found in the possession of any student, it was immediately confiscated. However, at times, the student escaped the watchful eye of the prefect and within the pages of his Geography concealed some penny dreadful...

This period closed with an adjournment to the

Yard to look at the sky, study the stars, etc., usually etc.

Then came night prayer. The whole staff joined us in our evening orisons while the Superior presided in person... The prayer terminated with "Sub tuum" recited by the Superior and then the trek to the dormitory took place with weary, lagging footsteps pounding heavily on the iron-cleated stairs, in darkness and in silence.

For the tyro, sleeping in a dormitory was akin to sleeping in a ten-acre field. He was not accustomed to such spacious quarters at home. The long rows of beds set in a very orderly fashion were in strong contrast to the single cot in his little room upstairs. It was a new experience in his young life but short practice reduced it to just another item

in the procedure of the day. All, of course, was in silence; i.e. only a sly whisper occurred here and there amid the thumping of shoes hitting the floor with a bump and probably other racket that took place when the wooden slats of some bed gave way when a prompt plunge into bed was accompanied by an equally prompt plunge to the floor amid a welter of fallen slats and rumpled bed-clothes...

At 9:15 a short prayer was said, the lights were lowered, but not extinguished and silence descended upon the dormitory like the shades of night only to be broken by the stertorous breathing and even snoring of wearied, half-grown boys, or by the chatter of some dreamer talking in his sleep. For a short time the prefect paced the floor saying his Rosary, and then he, too, retired to his bed in the corner...

The weekly procedure

SUNDAY.- In place of the morning meditation we were treated to a sermon either by the Superior or Fr. McBrady. As preaching was one of his gifts, it was no effort for him to entertain us for half an hour ...

In place of the daily routine of class we had a session of Catechism. This was special, though the subject was the same and the text book, the old, revered, unintelligible Butler's Catechism...

At 10:15 the whole student body assisted at High Mass in the parish Church. Of course, the whole staff did the same, but they were in a class apart and took their places in the Sanctuary. The students were divided into two groups and occupied the stalls that flanked the sanctuary and all under the all seeing eye

of the Recreation Master and his assistant for the week. When the student body became too numerous for the stalls only the larger boys had the privilege of going to the High Mass. The smaller boys remained at home and had a session of study. Later on the stalls were removed and the space is at present occupied by altars.

There prevailed at the time of 1888 and before it, a custom that has long since been abandoned; viz, passing around the Blessed Bread, or as I think some called it, St. Anthony's bread. A parishoner provided it for the ocasion. It was a huge round loaf about one and a half feet in diameter, about four inches thick at the center and about two at the edges. This was blessed before Mass and then taken to the sacristy where it was cut

into cubes about an inch in all measurements. This was passed around in baskets among the boys. I do not know if the congregation participated in it or not. I do know that when the baskets left the alcoves wherein the College boys were seated they were empty. The usual portion was one cube for each, but the boys being ready to eat at all times and even in church, frequently overstepped the regulation and helped themselves to two or more, whatever quantity a small hand and a quick grab could procure. It was a very popular custom...

The sermon on the occasion was usually in French and the boys received little benefit from it as few understood that language and besides there were no loud speakers to convey the spiritual message to them. Since they were sitting behind the preacher they could hear

nothing but a continuation of murmurs unless the orator of the occasion had a stentorian voice, which he usually did not have ...

The afternoon was divided between study and recreation. At 5:00 Fr. Côté came to the study hall to teach us new hymns and to polish up the old. He was accompanied by a violinist who lent a musical aid to our efforts. It was a pleasant hour, something out of the routine, and the boys responded to Fr. Côté's efforts with gusto. You might say they sang with vim, vigor and violence. They enjoyed the hour.

Evening services were held in the chapel. Vespers were frequently sung, or the Rosary was recited and after night prayer, Benediction of the Blessed Sacrament was given by one of the Fathers. Then to bed.

MONDAY.- The day of doom for some. The ordinary

routine was varied long enough at the close of the eight o'clock study, by the reading of the results of the preceding week's competition and the testimonial list. This list contained the names of those who had lost their testimonials during the preceding week and as a consequence were in disgrace or dishonor ...

Hence there was no use for a delinquent to seek any permission to go to the city on holiday afternoons...

TUESDAY.- We followed the regular schedule till noon. Then we had a free period till five o'clock.

It was on this day or Thursday that those with business to transact in the city sought permission from the Superior to go abroad. One had to have a very solid reason for going to the city and he had to divulge the nature of

the business in very convincing tones... But, of boy! if he were not back by five o'clock there had to be some very reasonable explanation.

WEDNESDAY.- Business as usual.

THURSDAY.- Ordinary procedure was followed till class time. Then we had what was called competition. The test took place during the period allotted to morning class. The boys adjourned to their respective classrooms where the professor assigned the text to be written. The boys then returned to the study hall to work out the mystery set before them under the supervision of one of the older priests. The reason for this change in super-visors was owing to the fact that the theological students, who were usually professors, might have a conference in the Community Room in the presence of all the

priests not engaged at that hour. With the completion of the Competition and the assembling of the papers by the professors, work went on as usual till after dinner.

The afternoon was a free-time period, or just another holiday until five o'clock. The modus of operandi was the same as for Tuesday afternoon ... This arrangement of holidays was changed to Wednesday and Saturday about 1902, to give the priests who were engaged in helping parishes abroad an opportunity to get away and catch trains if necessary.

FRIDAY.- just another day of scheduled routine.

SATURDAY.- Morning followed the usual routine.

After dinner the recreation period was chosen for toilet attention. Everyone adjourned to the dormitories. Those who shaved, did so, but there was no hot water to facilitate the operation.

Some genius discovered a method of getting a modicum of warm shaving lotion by turning the steam (if there was any) of the radiator into his shaving mug, otherwise cold water had to suffice. The smaller boys performed whatever was necessary to make them presentable.

Laudnry bags were prepared and any mending required was handed to the seamstress who had a small room between the dormitories that served as a linen closet as well as a repair department.

With the lads reconditioned as required, all adjourned to the campus for a short recreation, the remainder of the noon period; then the regular routine was taken up.

On Saturday night confessions were heard in the chapel. The larger boys went once a week and the smaller fry about every two weeks.

To get to confession a boy had to make out two slips with his name on each. One slip he presented to the study master, and the other to the confessor. I take for granted that both slips were compared and duly entered on a register by the Superior. Thus was provided a check-up on any possible delinquents who might wish to use that evening study hour for a further bit of recreation. That should have been a close check on a boy's confessional career, but it failed at times, as I know of one who did not go to confession during the whole year and he afterwards committed suicide. His method was simple. Some one else handed in his slip to the confessor along with his own and thus he escaped notice.

* * * * *

I come to individual things and events.

THE LIBRARY. In the beginning, as you may have heard, the College was extremely poor. Hence there is no need to criticize the poverty of its equipment. Is it any wonder there was no library, till 1890? There was a room that was called the library, or reading room but there was no provision of books... The only reading possible was that of the weekly papers the boys received from home ... True, there were two long tables with benches on each side of them for the convenience of readers or such as wished to play a game of checkers, dominoes or chess. The means of play were provided by the students themselves. As the room was not considered a play room, all boisterous conduct was prohibited as there was always a Recreation Master present when the Library was open.

In 1890 the College authorities thought that

something should be done towards affording the student body with some opportunity for extraneous reading of a Catholic kind ... together with some of the classical English authors. Several of the priests who had libraries of their own ... contributed ... A hundred volumes or a little more were presented and the library of Assumption was inaugurated with great gusto. Strange to say, the first library with books was not located in the original bleak and empty section that was erroneously styled such, but in the main corridor where the present phone room, the sewing room and the prefect's room now stand, the present three rooms were then all one... Later on the present Band Room was utilized to accommodate the growing number of students. That gave way to another change when the present workshop was requisitioned,

fitted up with reading tables, chairs, settees and there were curtains on the windows...

Weekly periodicals as well as the daily papers were added ...

In 1914 St. Michael's Hall was erected, and the library now grown to respectable proportions was housed there ... The place was very comfortable, well furnished with reading accommodations and the boys took a great interest in it... This remained ... until ... the new library was opened for the College Department in the new Class Room building while the High School library was located in its present setting, the half of the old senior study on the Main corridor.

THE LITTLE YARD. This was a section cut off from the main campus by a fence or barrier about three and a half feet high ... There were

also a couple of lamposts that never were lighted ... The dimensions were about the same as the present paved surface, but in the earlier period it was covered by pine planks.

The purpose of this corral was quite obvious. That section of the terrain was a waterway and composed of black loam. One could readily see what the condition of the house would be in wet weather. With the planking students had an opportunity of walking back and forth, which was quite the fashion at the time as there was no gymnasium to resort to in wet periods ...

It also served as a mode of punishment for refractory boys ... This was no great hardship in the inclement seasons, but when the time for sports came along it was a great trial for the young boy to remain inactive ...

THE GROVE. Another institution that has disappeared was the Grove. It consisted of four rows of maple trees and each row was composed of eight shapely, well developed bearers of the National Emblem of Canada. It was located at the North end of the campus and was sheltered from the north winds by a seven foot fence that also protected the neighboring vineyard ... As an aid to resistance to temptation it was rather a failure ... That section of the grove was a very popular walk with those who liked grapes...

But disaster struck the grove. One by one the trees began to yield to decay ... and about the year 1920 the grove was only a memory. At the present time, 1944, the space once occupied by the grove is now given over to the hand-ball alleys and the parking lot.

But there was another grove that was cut down in the last decade of the last century. The whole space in front of the old building, the original College, was filled with maples. Only a few weather beaten remnants that mark the fringe of the lawn remain. Perhaps they were removed to permit more sunlight, but I recall that many of the trees were stripped of their long limbs to furnish decorations for the commencement of 1889...

THE GLEE CLUB. The recollection of the Glee Club brings back very pleasant memories... It flourished very successfully under the leadership of Father Côté. He had a remarkable voice and just seemed to ooze music. He was inspiring and brought out the best in the boys.

The College had not gone far in the Autumn semester before Fr. Côté began to assemble the

nucleus of the Glee Club ... All the boys seemed glad to belong to the club and it was quite the common thing to hear a group of boys harmonizing in some part of the ground or in the library. You could generally find Fr. Côté in the midst of them.

The great occasions, of course, brought into display the efforts of the leader. About the 8th of December there was usually a play under the direction of Fr. Ferguson and the Glee Club took a prominent part in the evening's entertainment ...

The big event of the year was the Commencement exercises. Then, in full form, to the number of about sixty boys, they just threw themselves into the magnificent harmony of some well chosen chorus. The occasion was a triumph for the Glee Club and especially for Fr. Côté,

Perhaps it would not be amiss to mention here the chanting of the Lamentations at the office of Tenebrae... The music was plaintive, the voices were excellent and the rendition superb. I have never heard anything like it since as the original score has been lost and replaced by a more modern chant ...

The Glee Club continued for a few years after Fr. Côté was removed from the College to the Parish, but by the turn of the century it was dying slowly and finally succumbed.

THE SODALITIES. The Sodality of the Blessed Virgin has always been considered very important in the College life. It was the more prominent of the two such institutions and has its inception in the early days of the history of Assumption. The membership was taken from the upper classes and enrollment in its roster was

looked upon as a testimonial of good citizenship in this little world of College life.

The little chapel was the assembly hall for all its functions. With our small enrollment ... it was quite sufficient for the purpose. I say "small enrollment", for at that time, 1888, the number of boarding pupils was about one hundred, and not all were in the Sodality.

The officers were selected from the more advanced students, either Philosophers or Rhetoricians. It was looked upon as a signal honor to be an executive. The method of selection was by election and the candidates proposed for office had to be the best in the house ... To be a member of the Sodality was the passport to the approval of the authorities and the staff...

The junior counterpart of the above, for the

smaller boys, was called the Sodality of the Holy Angels... It functioned along the lines of the more important Sodality of the Blessed Virgin and was naturally a feeder for the senior band...

Owing to the larger attendance in 1944 and the separation of the College from the High School, there are two Sodalities and both are functioning well...

THE GARDEN. Only old timers and ancient neighbors of the College speak of the garden. It originated in the fondness of Father Ferguson for flowers and served as his avocation for many years when not engaged in his duties as professor of Theology and Rhetoric. It Occupied practically all the space from the original chapel wing to the roadway excepting a section reserved for an unsightly barn later



removed to the parking lot near the church...

To see the old Man, as everyone affectionately called him, with his flowing beard pottering around among his beloved flowers, was like a picture, an old master piece. He had quantity and variety in his garden and the tout ensemble excited the admiration of the passer-by. Admiration alone was possible, for the high board fence permitted only a view through the interstices, but prohibited intrusion... The revenue required to maintain the garden or provide new plants came from his own pocket, as at that time the members of the Community had a small revenue to use wisely at their own discretion.

At the north end of the garden stood a combination tool shed and hot house ... After supper or on holiday afternoons Father Ferguson often appeared in the Little Yard in quest of

volunteers to work in the garden. He did not have far to go or look long to get a full quota of laborers. The boys relished an opportunity to break the routine of the daily schedule and really enjoyed their little excursion into horticulture.

The practical jokers, of course, got in their so-called humour at the expense of the old man. On one occasion one of them buried a dead cat in the middle of a flower bed, and left the tail sticking upright above ground. Father Ferguson discovered the strange element amid his flowers and thought he had a new kind of plant. He watered that bunch of hair and carefully tended it. This was side-splitting to the jokers and they had many to enjoy their mirth. One day he thought he might get better results if he loosened up the earth around it...

A little hoeing unearthed the dead body of a cat, - and then deep indignation engrossed the old man. He expressed his feelings in a flood of cultured language that he could pour out on occasions. To him it was the essence of all that was vile and contemptible. To the jokers it was a source of unlimited merriment.

The garden flourished till 1907, when the space was required for the new chapel. The heart went out of the old patriarch when that came to pass. Something was taken out of his life ...

FIELD DAY. October 9th was a real occasion in College life. It was the feast of St. Dionysius, Dennis to you, Sir, and as our president's name was Dennis it was fit, proper and appropriate that the day should be celebrated gloriously. Just think of it, - not one moment's

class during the whole day...

As soon as the boys reached the campus after breakfast, the organization of Field Day contests took place. It was not very difficult to get events under way. Groups were announced either by class, age or size according to the judgment of the prefect who felt there should be some uniformity in the contestants ...

A hand bell announced the time for each event. It was pleasing to see the enthusiasm with which the events were contested. The prize was the thing, for there were prizes for the winners and second place contestants, and it was candy, candy and more candy. Anyone successful in several events was given a treat such as only Santa Claus could duplicate.

Contests of all kinds were held, running, jumping, three-legged races, throwing the base-

ball, putting the shot, and everything else that could be suggested for a struggle for supremacy. All forenoon was devoted to the various events of program. Then came dinner.

As it was a special occasion, the dinner was more elaborate than usual, and there were visitors from Detroit, Windsor and outlying places. The Superior was quite happy on the occasion and even smiled, something that seemed quite foreign to him especially in the presence of the students.

The afternoon was either devoted to a baseball game or a walk. Usually a baseball game was played for the entertainment of the Alumni who graced the occasion and frequently took part in the contest...

But the Laws of the Medes and Persians must be maintained and five o'clock saw us back at

our books ...

ST. BASIL'S DAY. This was the feast of the year for the Alumni. Back they came in numbers for it was the tradition that all old students were welcome and expected on that day. The Bishops of Detroit and London added to the glory of the occasion.

The great event of the day, of course, was the dinner. It was a treat for the students as well as for the visitors. Naturally there were some speeches, especially by the Bishops who thought much of the College ...

It was a free day and had its usual allotment of sports in which the visiting clergy frequently entered with what remnant of skill remained of their former greatness. But, in spite of all, the bell rang at five o'clock and that was that.

ST. PATRICK'S DAY. This was an occasion of importance and interest. Not only was it a free day, but it had a special celebration. Naturally, at Holy Mass, the hymns were sung in honor of Ireland's patron saint. Although the student body was composed of many nationalities, all joined with fervor to chant the glories of St. Patrick. Usually, the weather permitting, which it usually did, the baseball season was formally opened on this day ... The forenoon passed in exhilarating activity on the diamond. In the afternoon a grand walk was held. Everyone joined in the trek to Walkerville under the supervision of the Recreation Masters. All wore their store clothes and the long procession made an inspiring appearance as they trudged rhythmically through Windsor and on to Walkerville... The

return march was broken by a visit to the Hotel Dieu where the boys sang hymns in honor of Our Blessed Lady and St. Patrick. This visit was an annual affair begun in the early days of Hotel Dieu (1887) and continued to the turn of the cnetury.

In the evening the Dramtic Club presented a play or a concert in which some senior student delivered an oration on St. Patrick or some other topic appropriate to the occasion. Songs were sung by selected soloists, violin and piano recitals were given by invited guests (if we had no home talent to meet the importance of the occasion). The Glee Club was prominent, as at all important celebrations. With a few well chosen remarks by the Superior all went to bed dead-tired and happy...

WASHINGTON'S BIRTHDAY. This day was recognized

to the extent of a half holiday with the American boys putting on a concert in the evening. Naturally it took the form of some patriotic feature of Washington's life. All the school lent a hand to make a success of the occasion as well as to enjoy a holiday.

ATHLETICS. Athletics while popular did not enter into the economy of the Little Seminary idea except as a sort of tolerated little brother. They existed through the energy and enthusiasm of the students, but received no financial aid and little encouragement from the institution ...

The schedule of sports was rather limited. Baseball, Football of a sort that had few rules, Handball, jumping or any other kind of sport that impulse dictated. There was no athletic equipment furnished by the House. What did

appear in meagre supply was due to the generosity of a few, and very few at that.

Baseball as the prominent sport was played from St. Patrick's day, the official opening selected by the boys, till the snow flew in the Fall. There were three teams to any of which one might belong. Size alone was the sole requirement, and a small fee of 50 ¢ in Springtime and another half dollar in the Fall for the maintenance of the sport. The smallest team paid 25 ¢ under like conditions. This was the sole source of support for Athletics. The three teams were known as the Stellas, the Belvederes and the Maple Leafs. A fourth team appeared about 1893 under the name of Tycoons.

The equipment for the Stellas was the best in the house. They had a half dozen bats, a dozen balls, a breast protector slipped to them

over the back fence by Jim McGuire, the old National and American League catcher. (He slipped it, I say, over the back fence for he was afraid it might be refused owing to the antipathy of the authorities for anything smacking of a worldly spirit.) The catcher had a big glove. That was all the equipment for any contest...

The Belvederes flourished under the same stringency... The Maple Leafs, with even less revenue had to exist on a couple of bats and balls. Even the catcher had no glove...

Football as we know it today, did not exist. We had a sort of nondescript game with a few regulations ... The equipment consisted of a set of goal posts presented by Fr. Hayden and one football. Games were organized on the spot by simply shouting, "Sides of study hall." ...

One might not tackle a man unless he was actually carrying the ball. A free kick was allowed to one who was about to catch a flying ball and raised his hand to signify that he meant to exercise his privilege of getting one good, solid kick at the ball ... The present day football crept in at the turn of the century ...

Handball has always been played since the inception of the College. In the early years there was no properly constructed court. The present band room was used by such as wished to engage in the sport. The sole equipment required was a ball, any old kind of a ball, provided it had some life ... About 1891 an enclosed court was erected on the site now occupied by St. Michael's Hall. It had two courts, one for the larger boys and the other for the minims... The building served also for

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entertainments. A temporary stage with appropriate scenery was erected for occasions of public presentations and especially for Commencement exercises...

Basketball, like football sprang into existence through the zest of a few Detroit boys for the game. They played during the evening recreation without spectators as there was no room for an audience. The old handball alley was utilized to the best advantage...

Hockey was unknown here as a sport until about 1916 ... Tennis did not meet with much favor here until in 1916 Fr. Bellisle erected a tennis court on the Huron Line just at the entrance of the campus... Lacrosse never got a start here...

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As I recall the conglomeration of instruments in 1888, I remember three or four violins (usually one or two borrowed performers for the occasion) a cornet, a clarinet, a trombone and piano for filler.

... In the course of a few years the instruments increased in number and variety till at the turn of the century it attained respectable proportions...

THE MONTH OF MAY. When one speaks of the Month of May as one of the traditions of the College, one naturally thinks of Father Ferguson...

Year after year the grand old man poured out his love for our Blessed Lady with a wealth of imagery as well as statement of fact that held us spellbound... No other ever thought of replacing him. He was taken for granted and never failed for over thirty years.

RETREAT. Retreat and Father Van Antwerp were interchangeable words for 34 years. He was one of our first students in the opening years of the College ... He was a very busy Pastor of Holy Rosary Church in Detroit, but considered it a duty and a pleasure to give the boys of Assumption the benefit of his years of experience in the spiritual life ... He was a noble man of God, inspiring in his discourses and truly Christlike in the confessional ...

EXAMINATIONS. Examinations were an ordeal, a sort of sudden death contest... The schedule for examination was announced and in due time pupils adjourned to their respective classrooms to be examined by a strange professor. The whole success or failure of the term depended upon three or four minutes standing in the middle of the floor like a prisoner before the

bar of justice whilst the visitor threw questions at him. It was hard on a nervous pupil ... As the mathematics was a different department that was written. One had more chance to think and give an account of the term's work.

The system was changed after a few years along with the schedule of classes...

THE RINK. Along about 1890 the happy thought came to the authorities that it would be more practical to have the boys skating in their own back yard in place of trudging off to the river or the bay. So, a rink was dug. Yes, dug. A space of about 80 feet square was ploughed up, and then the loose soil removed with team and scraper to form the barrier to hold the water. The source of supply was to be nature's gift, as there was no provision made to flood it... The January thaw had to be

depended on to do the bulk of the flooding. It was not a success... For several years the skating rink was a splednid home for frogs ... a sort of nuisance for the baseball teams as it was not far removed from the centre fielder ... The pond was filled up about 1914 when the excavation for the new buildings was made.

THE BUILDING PROGRAM. Assumption has had a rather tardy growth ... The first building in which the venture into education was made consisted of what is still called the "old building". An annex was attached to this that served as a kitchen... Mr Glums ... told me he thought it was erected about 1846.

This building housed the hopes and aspirations of the Community from 1870, the year we took it over to be used as a College, until 1875 when the present Adminstration Building

was erected. It had two wings, one for a study hall and the other for the refectory, and also the kitchen ... As the new building was sufficient for the student body, the Old Building became a sort of utility department that served upstairs for trunk rooms, shoe-shining department, storeroom for chapel supplies, etc. The second storey was converted into classrooms. The ground floor was utilized for laundry purposes, handball court and library.

This condition prevailed until 1907 when the chapel was added. The cornerstone was laid by Bishop McEvoy in a downpour of rain.

The Toilet department was moved back 100 feet about 1900 and in 1902 an enclosed brick toilet was erected during Fr. McBrady's regime at the end of the Little Yard. With its steam heat it

was quite an improvement... It was demolished in 1914 when the Gym was opened with toilet attached.

In 1892 a handball alley was erected on the site of the present St. Michael's Hall. It served until 1914 when it was demolished and the bricks used for filler in the erection of St. Michael's Hall and the Gymnasium. For the years 1910-1914 the original handball court was used solely for a gymnasium and new temporary alleys were erected at the end of the gym, where the present gym now stands. In 1914 the court was moved to the site of the present classroom building. It was blown off its foundation in 1916 and repaired and served until 1927. When the new classroom building was erected in 1927 ... the new substantial courts were erected in their present location.

In 1910 a new Laundry with apartments for the servants was built and served for about ten years. Then later on it was converted into a storeroom and part of it was devoted to the kitchen and is still used for that purpose. The new heating plant was put up in 1917.

The Convent was built in 1926. It was badly needed as the old quarters for the Sisters and servants were inadequate ... The Classroom building was put up in 1927 ... The cost of the structure is a sort of military secret, but it caused a lot of squirming to keep the roof over our heads. I shall not criticize the effort or the workmanship, but merely say that a lot of water comes through the roof at times.

We have been fortunate in escaping damaging

fires... The kitchen caught fire in 1896 ...
In 1915 fire broke out in the laundry building
... We have been struck by lightning at times
without serious loss... The tower was struck
in 1916 but did no damage. It nearly killed
Fr. Plomer as it came down through his room
while he was in bed. It missed him by only a
few feet.

(CONDENSED from the carbon copy of Father
Charles Collins' manuscript, preserved at
St. Michael's College) *Written in 1944,*
cf p: 65

P.125
WO/II E. Dwyer,
A.N.G.A.U.
Port Moresby,
New Guinea.
16 Sep. 1944.

John P. Daleiden Co.,
1530-1532 Sedgwick Street,
Chicago, Ill., U.S.A.

Dear Sirs:

Would you mind forwarding the attached article "The St. Basil Choir" to the Basilian Fathers, compilers of the St. Basil Hymnal, from which I got your address.

If they care to publish it they may do so, even to the extent of altering it as I do not claim to possess any literary merit. If it is published I would appreciate two or three copies of whatever it goes into.

I felt that it might interest the Basilian Fathers to know what their hymn book

has meant to the troops in this area, then got the idea to write a short history of the choir, rather than let it be lost in the more serious events of the war. It might also be a comfort to the mothers of American servicemen to know of the spiritual help rendered their sons in their many frequent visits to the little white chapel of the Holy Rosary, so many miles from their homeland.

Cordially yours

Edward Dwyer.

(Copied from a copy sent to the Secretary-General by Father Frank Walsh, Director of the Basilian Press)

THE ST. BASIL CHOIR

Unique achievement by Allied Servicemen in New
Guinea

by

WO/II Edward Dwyer

(Australian Military Forces)

This is the story of an Allied Services Choir which I thought you would like to hear. Its only text book and source of inspiration was the St. Basil Hymnal, without which the choir could not possibly have functioned.

Towards the end of 1943 when New Guinea was being subjected to much bombing by the Japanese, the thoughts of many of our fighting men naturally turned to Christmases past and to the celebration of midnight Mass in this area. Attending the little white Church in the particular area I was in, were many Australians,

US and New Guinea native soldiers, so the idea of forming a choir from the combined ranks was seized upon. Rehearsals were commenced about a month before Christmas, and Christmas hymns were selected from the St. Basil Hymn Book. If ever there was an example of the catholicity of the Catholic Church this unusual choir provided it. There were Australians, Americans, American Negroes and New Guinea natives from the mainland and nearby islands, in number approximately 30. An organist was found in a former member of the Detroit Conservatorium, while the conductor hailed from Battle Creek, Michigan.

This Midnight Mass had an unusual setting. Arrangments were made for it to be held in an open air stadium the scene of the weekly boxing bouts - one of the various Army amenities to

help take a soldier's mind off the grimmer battle of war. It was set in a gully which formed a natural amphitheatre, and the simple altar was arranged in the stadium ring which was covered to shelter contestants from driving tropical rains. At the end of the arena was an improvised stage, which was used for stage entertainments for the troops in the area, and this became the choir balcony. A public address system had been installed on this stage. The organ was transported from the little church.

Such was the setting when on the stroke of midnight the last strains of *Adeste Fideles* faded from hearing, and Father Boland, Assistant Chief Chaplain, A.M.F., stepped into the ring to celebrate Mass. It was estimated that there were present 4,000 troops of all creeds and denominations of the United Nations, standing

and sitting in reverence, where usually there were thousands of cheering and shouting spectators.

The choir certainly boasted of no cathedral training, but they sang as devoutly, and their rendering of such numbers as *Adeste Fideles*, *Silent Night* *Holy Night*, *See Amid the Winter's Snow*, *Angels We have Heard On High*, and other numbers were listened to with rapt attention... As Mass concluded to the strains of *Adeste Fideles* there was heard the steady drone of Allied aircraft out on the regular night reconnaissance - a reminder, if any were needed, that it was yet another war Christmas.

What of the future of this band of choristers? The problem of ever-changing personnel had to be contended with. Operational movements had claimed many who had commenced rehearsal for

Midnight Mass ... Out of the original number about 15 were still available, so it was decided to keep the choir intact and to sing from the St. Basil Hymanl at Mass every Sunday. Our ambition went beyond that. Benediction, three nights a week, found the choir or as many as possible, rednering the Benediction hymns, in addition to their weekly practice night ...

With the approach of Easter and in view of the greatly ~~diminished~~ numbers it was decided to appeal for more volunteers to keep the good work going. Up to this stage only hymns had been included in our repertoire, now it was decided to try the Mass of St. Basil by Jules Brazil for Easter Sunday, a Missa Cantata.

It was not easy going for this strange band of choristers, many of whom had not previously sung in a choir. Trained voices were not avail-

able, but the boys were determined that they would provide music for Mass on Easter morn. The choir now boasted a soprano, an American Army nurse from Providence, Rhode Island. The other members were four US servicemen, including the Detroit organist and eight New Guinea natives. (Our conductor had moved forward shortly after Christmas) Many exhaustive rehearsals followed with the Credo proving the most difficult part to master... Patience and determination won the day and on Easter morn the choir lifted its triumphant voice in the Mass of St. Basil under the blue and gold of a New Guinea sky. During the Offertory the Easter Hymn "Victoria" was rendered by soloist and choir, and at the conclusion of the Mass the hymn "Allelulia, Alleluia, Let the Holy Anthem Rise" was sung.

The morning celebration was at a U.S. Hospital in the open air, the altar being set up on a stage used for entertainment purposes, with an amplifying system installed by kind U.S. friends. The organ was the usual Army portable type. The congregation, numbering nearly 1,000, consisted of patients and hospital staff, and many were hearing their first Catholic Mass.

In the evening Mass was again celebrated in the little white Church at according to the dispensation permitted the Services and the choir again proudly sang the Mass as well as the hymns for Benediction which followed. The Church was crowded with a congregation of Australian and Allied servicemen and women and many stood outside. Both performances of the Mass were smoothly rendered.

And now, five months after the St. Basil's choir (the name which I think it has richly deserved) sang its first Mass under the blazing tropic sun - what of the choir?

It has not missed one Sunday Mass at the little white Church ... It has paid several visits to US hospitals and tried to bring a little comfort in the lives of sick and weary servicemen ... and has provided a choral setting for two US servicemen's weddings. But now with its numbers almost exhausted it must sing its last Benediction.

Tomorrow in all probability it will bring its proud performances to a close with a rendering of some of its favourite hymns ... O Sanctissima Ave Verum Corpus, Panis Angelicus, Veni Jesu, O Lord I am not worthy, O What Could My Jesus do More, Holy Mary Mother Mild.

Two "foundation" members remain for this last offering. Gilbert (our devoted organist) has left for a well earned furlough. He has been the pillar of the group since the day the choir set out to sing Midnight Mass. His untiring efforts throughout the whole life of the choir will long be remembered by all those whose privilege it was to be associated with him ... After his furlough he is to "move on". Whither? ... But it will not be without a copy of St. Basil's Hymnal as one of his most treasured possessions ...

SCHEDULE

- 6:00 - Rising
- 6:30 - Morning Prayer & Meditation
- 7:00 - Masses
- 7:45 - Breakfast
- 9:00 - Little Hours in Common
- 10:00 - Conference
- 11:40 - Beads and Examen in Chapel
- 12:00 - Lunch
- 1:30 - Vespers and Compline in Common
- 3:00 - Conference
- 4:00 - Matins and Lauds in private
- 5:00 - Spiritual Reading in private
- 5:30 - Dinner
- 8:15 - Benediction and Conference.

N.B.

1) Retreatants will attend the ordination of

Rev. John R. McLaughlin, Adaloro L. Houde, Thomas

M. Miller, Francis J. Grescoviak and Armand A. Maurer on Wednesday at 9:00 a.m. by Archbishop McGuigan in St. Basil's Church. The Wednesday morning conference will be at 11:30.

2) On Thursday at 11:15 a dry Mass will be presented in the Church as a basis for a review of the rubrics, by Fathers Scollard, Diemer, Timmons, Klem and A. John Ruth.

3) On Friday at 9:00 the Requiem High Mass for the departed confreres will be sung by Father McCorkell with Father Warren as deacon and Father Purcell as subdeacon. M. of C., Father McNeil; Thurifer, Father O'Neill; Acolytes, Fathers Eckert and Phelan.

4) The Friday afternoon conference will be given by Father McCorkell.

5) The following will act for the retreat:

Bell ringer - Father Brown

Lector at Prime and Compline - Father Murray

Organist - Father Sharpe

Choir Leader - Father J. O'Donnell

Readers at table - Fathers Gorman, Swan, Firth,

Malone, McNeil, Eckert and Timmons

Morning and evening prayers - Father Muckle

Benediction - Fathers Roach, Ryan, Vincent

Kennedy, Glavin and McCorkell.

* * *

The retreat was preached by Father Quentin

Schaut, O.S.B., Master of Novices at St. Vincent's

Archabbey, Latrobe, Pa., and a classmate of

Father Shook's at Harvard University. Present

at the retreat were:

Father McCorkell, Superior General who presided.

Father McLaughlin, Superior of St. Michael's.

Father Daniel Dillon, Assistant Superior General

Father John Ryan, Novitiate, Toronto.

Father William Roach, St. Basil's Seminary

Father Joseph Muckle, Institute House

Father William Murray, Pastor of Owen Sound

Father Emil Welty, St. Michael's

Father John Sullivan, Holy Rosary

Father John Glavin, Past or St. Anne's, Detroit.

Father Vincent Kennedy, Superior of the

Institute House.

Father Gerald Sharpe, Owen Sound

Father Bernard O'Donnell, St. Basil's Church

Father Wilfrid Dwyer, St. Michael's

Father Joseph O'Donnell, St. Michael's

Father Alexander Denomy, Institute House

Father Joseph McGahey, St. Michael's

Father James Whelihan, Calgary

Father Rudolph Diemer, St. Basil's Church

Father Norbert Ruth, St. Michael's

Father Hugh Mallon, St. Michael's

Father George Flahiff, Institute House
Father Gerard French, Catholic Central
Father Laurence Shook, St. Michael's
Father Gerald Anglin, St. Basil's Church
Father Francis Lyons, Holy Rosary
Father Viator McIntyre, St. Michael's
Father Reginald O'Donnell, Institute House
Father Joseph Pope, Owen Sound
Father Maurice Whelan, St. Thomas, Houston
Father Robert Scollard, St. Michael's
Father Basil Regan, St. Michael's
Father Vernon Kennedy, Institute House
Father John Warren, St. Michael's
Father Victor Brezik, St. Michael's
Father Leo Klem, St. Michael's
Father Donald Faught, St. Michael's
Father John Kelly, St. Michael's
Father Louis Purcell, Catholic Central

Father A. John Ruth, St. Michael's
Father Leo Munnelly, St. Thomas More College
Father George Phelan, St. Basil's Seminary
Father Francis McCarty, St. Michael's College
Father Ralph MacDonald, Institute House
Father James Cross, St. Basil's Seminary
Father Vincent Eckert, St. Basil's Seminary
Father Donald McNeil, St. Basil's Seminary
Father Alphonse Malone, St. Basil's Seminary
Father Joseph Timmons, St. Michael's
Father Francis O'Neill, St. Basil's Seminary
Father Leonard Cullen, St. Basil's Seminary
Father William Brown, St. Michael's
Father Peter Swan, Institute House
Father Francis Firth, Institute House
Father Patrick Gorman, St. Basil's Seminary.

Assumption College

Sandwich, Ont.

April 17, 1896.

Dear Father Ferguson:

I should have written you long ago but as you hear from these parts pretty often I don't suppose I could give you much news. All are very well, except F. McGrath, who is still laid up. He is improving and sits up a good deal, but I don't expect he will do any more work this year. We put the soutane on F. Forster and started him this morning to teach elementary Latin. I trust he will be a success though it is an awkward time of the year to begin. We tried hard to get a scholastic from Toronto but failed. I went to Toronto Monday last and returned yesterday. All look well there except poor Heenan. He seems to be improving some. They take him out now on fine days but have to

carry him up and down stairs. I called on F. Heenan on my way back. He enquired particularly about you. He says he is well but I think he has failed since I saw him before. The weather continued cold here till about a week ago. Since then it has been very warm. Your tulip beds are nice and green but I don't see any flowers yet. When are you coming back? Of course I should not wish to hurry you if your health is improving but we shall be delighted when you come. Probably Mr. Clancy will be ordained priest during Quarter Tenses and it would be fine if you were here to put him through the Diaconate. I don't really know whom to get to do it. I am not sure he will be ordained here, but I have written to the Bishop of Galveston to find out his will in the matter. Of course we should all like to see him ordained in Sandwich and I think his Bishop

will give the permission. I am glad to hear you met Frs. Brennan and Griffin. The meeting must have called up a good many old memories. I have had a bad cold and have been coughing a great deal the last week or so, otherwise my health has been good. Since I last wrote to you. Sister Thecla is not very well. She coughs a great deal. The boys, thank God, are in fine health.

Hoping to see you before long and to find you in vastly improved health, I remain

Your devoted confrere

D. Cushing.

P.S. The last news from Dean Wagner now in Germany are not at all reassuring.

(Copied from the original in the archives of St. Michael's College)

St. Peter's Palace

London, Ont.

March 28, 1896.

Dear Fr. Ferguson:

Your letter of the 18th reached here on the 23rd and I was glad to hear from you. I am particularly thankful for your birthday wishes. I should have written such a letter to you but I forgot all about it. It is not too late yet; and I certainly wish you many years yet; with improved health and strength. I am sorry that you find that though your health improves, the improvement is not as complete as you would wish. Of course we are not likely to feel as active as formerly and we must not forget that in accounting for our health. I feel pretty well again, in fact I am all right, except that I have not my full strength. But that will return as soon as I can go out more. We had the

heaviest snowfall of the winter on St. Joseph's Day and though the snow is disappearing fast, streets and roads are far from tempting.

I do not wonder that many things you hear and read are not pleasant. The people of the U.S. have the faculty (I do not think it a happy one) of forgetting that the earth has other countries and it makes them say most extravagant things. I did not expect you to send any papers as I knew what they are like. I shall not send you the "Empire" any more unless something new turns up. This however is not likely, as the Remedial Bill, in all its bearings, has been discussed to satiety. I do not expect much from the Commission because Greenway is clearly playing into the hands of the Liberals whose sole ambition is office. It looks as if they are determined to talk the Parliament out of existence. Even so,

it is not generally believed that they will carry the elections. The Abp. qualified and publicly the statement to which you refer as "an audacious falsehood". He is the only Bp. of the Province to whom the papers refer in the question.

Fr. Brennan, Toronto, spent a few days with us this week. He has not been well of late but he left us better. There has been a good deal of sickness among the confreres in Toronto. Fr. Aboulin's sciatica has troubled him much, and poor Mr. Heenan has been under the weather a long time, and it is not likely that he will teach much more. Fr. Kelly takes his place. It appears his health is not improved by his visit to Fr. Kneippe. This reminds me of Dean Wagner. Fr. Valentine had a letter from him lately and at the writing of it he was still in

the hospital in Paris. He hoped to move forwards in some days. I fear his visit will result like Fr. Kelly's.

Maria and Nell were much pleased at your message and they hope you will soon return. I had a letter from Sandwich lately. F. McGrath had an attack of pleurisy but all others were unusually well.

Wishing you a pleasant Easter with all its joys and graces, I remain Dear Fr. Ferguson

Your devoted confrere

•Denis O'Connor.

(Copied from the original in the archives of
St. Michael's College)

Assumption College

Sandwich, Ont.

July 24th, 1884.

Mr. R.T. Burke was employed as teacher in this College during the scholastic years of 1881-82 and 1883-84. He was faithful in the discharge of his duties and gained the esteem and respect of his fellow-teachers and of the students.

He studied Mental Philosophy during the first year and was successful; and during five months of the second year he studied Theology with as much success as his rather poor health would allow.

He was very regular in approaching the sacraments and in all things his conduct was praiseworthy.

Denis O'Connor
Superior.

(Copied from the original in the archives of St. Michael's College)

Assumption College

Sandwich, Ont.

October 5th, 1888.

Dear Fr. Burke,

I received your very friendly letter and I am very grateful indeed for your kind congratulations and your hearty good wishes. This degree has given so much pleasure to my many friends that I am beginning to take kindly to it myself. To the old students however I have no desire to be anything more than the Father O'Connor of former days.

You will not be surprised at not knowing when the degree was to be conferred when I tell you that no one in the College knew anything of it; except Fr. Ferguson, until the Bp. made the announcement in the Study Hall. I hope that your visit on the 9th will not be prevented by what has been done. You know you are always

welcome and I think I shall feel more like myself on the 9th of Oct. than I did on the 20th of Sept.

Hoping that you are steadily gaining strength,
I remain Dear Fr. Burke,

Yours very sincerely

Denis O'Connor.

(Copied from the original in the archives of
St. Michael's College)

Assumption College

Sandwich, Ont.

Dec. 5th, 1888.

Rev. R.T. Burke,

Arthur, Ont.

Dear Fr. Burke,

The Clergy of the Diocese are to celebrate my Silver Jubilee here on the 11th inst. As an old friend and a former professor in the College it will be a pleasure for us all, for me especially, to see you present. All the fuss will take place at dinner which will be at 12 o'clock.

Yours very sincerely

Denis O'Connor.

P.S. I hope all are pleased with your new Bishop.

(Copied from the original in the archives of St. Michael's College)

Diocese of London

London, Ont.

April 6th, 1899.

Dear Fr. Ferguson,

I am feeling gloomy this morning, not that I did not know before what is announced by the morning papers, but the announcement has made the matter more real. The morning's mail also brought the Register. You have written very kind things of me and of course I am grateful; but have you not set up a standard so high that it will be very difficult of accomplishment and raised hopes that may not, likely will not be realized? If honest intentions and honest work are all that will be required for their realization I can promise them, but at our age they cannot do all especially under what I fear to be unfavourable circumstances.

But it is not right to make you share in my

gloom, so I shall cheer up at the prospect of seeing you soon, probably the week after next, and of talking over prospects more fully and I trust more encouragingly than I am doing this morning.

Thanking you again for your kindly opinion which I know to be sincere;

I remain, Dear Fr. Ferguson,

Your devoted confrere,

✦ Denis O'Connor.

(Copied from the original in the archives of St. Michael's College)

Toronto, 6th December/59

Dear William,

No apology for I am as much to blame as yourself. We have to forgive one another reciprocally and speak of something more interesting. I have been very busy since I received your letter and I hope that you have the same history to tell. This a/c for my not answering sooner your kind and dear letter of the 16th ult. How happy I am to know that you and dear Cunningham continue to do well and that customers flock daily at your store. May God's blessings attend you both and may you by your good conduct, uprighteous and honesty obtain an increase of them. Remember that out of the path of virtue there is very little happiness even in this world, and never depart of what has been so far your safe line of conduct. You will

excuse me to speak so boldly but my affection being that of a brother I must consequently enjoy its privileges.

Toronto continues to be the same dull place as you knew it to be those last two years. Winter has fairly set in, we have this morning about six inches of snow; so we have a fair prospect of sleighing before us. You have no doubt heard of our new coadjutor Right Rev. Bishop Lynch. I believe that no better choice could have been made. He is an Irishman and so will carry with him the sympathy of his people. His many qualities and eminent virtues will endear him to all those besides that will have the happiness of living with him. I am already very much in love with him. On the day of his consecration the Cathedral was crowded to overflowing. I never saw such a congregation of

people; half of them were protestants. We walked from the Palace to the Church along Church and Shuter Sts. in procession. There were in all eleven bishops present. In the evening the church was as full as in the morning. The greatest order and decorum prevailed throughout the whole of the ceremonies on that day. The stay of bishop de Charbonnel will not be long in Toronto, I believe; very likely he will resume his work of preaching the Propagation of the faith. The decoration of the Cathedral is nearly completed; a few weeks will see them finished. The building of the steeple and putting up bells will probably be left to the care of our new bishop. In the College everything goes as usual and no change of any consequence has taken place since you were with us. Tomorrow, feast of the Immaculate Conception Messrs. Cushin,

Madden and Cherrier will make their vows in our Society and Mr. Mulcahy will begin his novitiate. Besides the latter we have two other novices, Messrs. D. O'Connor and Ferguson. We are growing you see, getting strong in numbers. Pray for us dear William that we may continue faithful to our vocation and deserve every day more and more the blessing of God.

I received a few days ago a long letter from Father Mallony. He is again back to France after a long and pleasant journey in Ireland. He is much better in health and feels, he says, almost as strong as he did before his sickness. He went to see William and you may fancy the talk they had together. W. does not seem to be quite happy in Tournavaran and has a longing still for the wilds of America. So I think we will see him come out one of these days when we

expect him the least. These are all the news I have in store for you at present. As for the political ones your papers keep you au courant. There is French for you. You already speak it like a book. Do not neglect to make yourself proficient in it, it may prove yet useful to you.

We are all well in the House. The Rev. Superior, Father Gibrat and the Rev. and semi-Rev. gentlemen of the College send their love to you both. Do not forget your Christmas duty and pray for me in a particular manner to the little Infant Jesus. I wish I could be with you on that day and after the spiritual feast partake of your temporal comforts. Well, this is refused to us, God's will be done. Time will come when no separation will take place. May we all be there, every one of us, is the

sincere wish for you all.

Your devoted but sincere friend

C. Vincent.

Excuse my bad writing - I am not proficient in penmanship.

(Copied from the original in the archives of St. Michael's College)

Envelope is addressed

W. Flannery Esq.

Pembroke

C.W.

It bears the stamp of the Toronto Postoffice on December 7th, of Ottawa on December 8th and of Pembroke. No stamps used, but has been stamped "PAID 5".

St. Michael's College

Clover Hill

Toronto, C.W.

26 June 1863.

My dear Willie:

Well you may say I was surprised in opening your letter, but the surprise was one of pleasure and a great one too. How pleased was I of knowing of your doing well in business and of the family comforts that has given you in the shape of two little ones! Indeed did my duties allow me to spend a few days at your fireside I should think it a great favour from the Almighty ...

I saw your cousin William a few days ago. He is well and looks well also. He seldom comes up to the College and we seldom go out so that we do not often meet each other. His housekeeper I do not know although I have seen her once or

twice for a short time. Therefore I can not tell if you are right in attributing to her the coolness which seems to exist between you. But be it as it may let not the fault be with you and then remain satisfied.

As the Freeman is keeping you "au courant" of what is going on in Toronto I will not say anything about it. Here in the College we are as well and as happy as can be. The dear old Superior is very well and wishes to be kindly remembered to you. We had about fifty boarders. The new wing to the College makes it look a little more respectable. I am glad of it for the edification of Protestants. I wish you could come for a few days to see it. I am now going to Mrs. Dilton to make the inquiries you desire.

3 July - I juts received tody the information

required and I send it to you as I received it. This will explain to you my delay in mailing the present letter. We are now very busy. Our examinations began this afternoon. The final one will take place on Tuesday next. The following day I start for New York where I propose to benefit my health by salt water bathing for a few days. Consequently we are pretty busy just now and you will excuse me for not chatting with you much longer... Adieu again and believe me always,

Your sincere friend in Christ

C. Vincent.

(Copied, with omissions, from the original in the archives of St. Michael's College. "PAID 5" without stamps and mailed in Toronto on July 4, Received at Arnprior on July 6 and at Pembroke on July 7)

Life of Christ - - - - -	1.10 1/2
Blessed Sacrament - - - - -	2.6
Early Martyrs - - - - -	3.9
Curse of the Village - - - - -	3.0
Sacred Poets - - - - -	6.3
Loretto - - - - -	1.10 1/2
All for Jesus - - - - -	2.3
The Blakes - - - - -	3.9
The Witch - - - - -	2.6
Zoological * * * * - - - - -	3.0
Sick Calls - - - - -	2.6
First Lesson in Arith. - - - - -	2.6
Catholic History - - - - -	2.6
Fabiola - - - - -	3.9
Jew of Verona - - - - -	5.00
Travels of an Irishman - - - - -	2.6
Comstock's Philosophy - - - - -	2.6
Reformation - - - - -	2.6

Lingard Abridged - - - - -	4.6
Id. smaller - - - - -	4.6
New Lights - - - - -	2.3
Fathers of the Desert - - - - -	3.3
(First column) L	3.11
Church History - - - - -	3.9
Boy's Own Book - - - - -	5.00
Sketches of * * * * * - - - - -	7.6
Ceremonies of the - - - - -	2.6
History of Ireland - - - - -	7.6
St. Elizabeth - - - - -	3.9
Familiar * * * * * - - - - -	2.6
Florini - - - - -	3.0
Elevation of the Fool - - - - -	2.3
Ancient History - - - - -	3.9
Mary Brook - - - - -	3.00
Egyptian Aloysius - - - - -	3.0
Wild Scenes - - - - -	5.0

Atlas	- - - - -	3.6
Atlas	- - - - -	2.6
Christian Heroism	- - - - -	2.6
Fabiola	- - - - -	3.9
Travels in Italy	- - - - -	3.00
Astronomy	- - - - -	1.8
		<u>3.9.5</u>
Chapman's * * * * *	- - - - -	2.6
		<u>3.11.11</u>

(Copied from the original in the archives of
St. Michael's College. Written on the back of
a spoiled invitation to the Commencement held
on July 26, 1853)

Trout Creek	Fr. LeBel
Owen Sound	Fr. Roach (W.J.)
Orillia	Fr. Kennedy
De La Salle	Fr. Oliver
Port Credit	Fr. Storey
St. Anne's	Fr. O'Toole
St. Brigid's	Fr. Sullivan
Perpetual Help	Fr. Sharpe
Blessed Sacrament	Fr. Bellisle
St. Michael's Cathedral, 10 & 11	Fr. Muckle
Precious Blood	Fr. Murphy
Mercer	Fr. Reath
Good Shepherd	Fr. Carr
Armour Heights	Fr. McBrady (6:30)
St. Mary's Hospital, 7:15 . . .	Fr. Heydon
Boys	Fr. McCorkell
St. Basil's	
6:30	Fr. Walsh 10 . . Fr. Kelly
7:30	Fr. McGuire 11 . . Fr. Spratt
8:30	Fr. O'Neill Preacher - Fr. McCorkell

Ontario Hospital - - - - - Fr. LeBel

Orangeville - - - - - Fr. Scollard

Maltese Church - - - - - Fr. Lynch

Oshawa - - - - - Fr. Forner

Corpus Christi - - - - - Fr. Kennedy

Port Credit - - - - - Fr. Wilbur

Blessed Sacrament - - - - Fr. Haffey

Ursuline Convent - - - - - Fr. Murray

Precious Blood - - - - - Fr. Burke

Good Shepherd - - - - - Fr. Sullivan

Community Mass - - - - - Fr. Bellisle

Holy Family - - - - - Fr. Dore

St. Basil's

6:30 - - Fr. Glavin

7:30 - - Fr. McGuire

8:30 - - Fr. O'Neil

10:00 - - Fr. Kelly

11:00 - - Fr. Vahey

Preacher - Morning - - - - Dr. Dillon

Evening - - - - Fr. McGuire

Boys' Confessions - Fr. Murray, Fr. Spratt

Fr. Forestell, Fr. Dore

Church - Fr. Muckle

Woodstock - - - - -	Fr. J. O'Donnell
Dixie, confessions from 4:00, sermon at Midnight - - - -	Fr. Haffey
Newmarket - - - - -	Fr. Kehoe
Bradford, confessions from 7:00, Midnight Mass sermon	Fr. B. O'Donnell
Port Credit - - - - -	Fr. Brown
Owen Sound - - - - -	Fr. McCorkell
St. Dunstan's, confessions from 4:00 - - - - -	Fr. Dore
Corpus Christi - - - - -	Fr. Lynch
Blessed Sacrament - - - - -	Fr. Scollard
Holy Rosary - - - - -	Fr. F. Mallon
Perpetual Help, confessions afternoon & evening, deacon at Midnight Mass - -	Fr. Anglin
St. Clare's, confessions in afternoon & evening. No Mass - - - - -	Fr. P. Mallon
St. Brigid's, confessions from 10:00 a.m. - - - - -	Fr. LeBel
St. Monica's - - - - -	Fr. Garvey

Oaklands - - - - - Fr. Sullivan
Precious Blood - - - - - Fr. Carr
Lake Marie (i.e. Marylake) - - Fr. McGahey
Annesi - - - - - Fr. Forestell
Good Shepherd - - - - - Fr. V. Kennedy
St. Joseph's Convent - - - - - Fr. Glavin
Ontario Hospital - - - - - Fr. Pokreifka
Grey Nuns - - - - - Fr. Sullivan
St. Basil's, M₁dnights - - - - Fr. Oliver
Deacon - - - - - Fr. Perdue
Subdeacon - - - - - Fr. Pokreifka
Other Masses - Fr. Perdue, Fr. Rush, Fr.
Phelan; to be arranged by Fr. Oliver.

St. Helen's, confessions at 3 - - Fr. Brown
Port Colborne - - - - - Fr. Dore
Port Credit - - - - - Fr. J. O'Donnell
St. John's, confessions at 3 - - Fr. Dwyer
St. Joseph's Church, confessions
at 7:30 - - - - - Fr. Flahiff
Beaverton - - - - - Fr. McCorkell
Barrie - - - - - Fr. Shook
Oshawa - - - - - Fr. McGahey
Bradford, confessions at Newmarket
at 7:30 - - - - - Fr. Scollard
Marylake & King - - - - - Fr. Oliver
New Toronto, 9:00 & 10:00 - - - - Fr. O'Toole
St. Monica's - - - - - Fr. Welty
St. Vincent de Paul - - - - - Fr. Rush
St. Michael's Hospital - - - - - Fr. McLaughlin
St. Thomas Aquinas - - - - - Fr. Garvey
St. Matthew's - - - - - Fr. Murphy
Blessed Sacrament - - - - - Fr. R. O'Donnell

Perpetual Help - - - - - Fr. McIntyre

Corpus Christi - - - - - Fr. V. Burke

Ontario Hospital - - - - - Fr. Sullivan

Good Shepherd - - - - - Fr. V. Kennedy

Mercer - - - - - Fr. Ryan

Precious Blood - - - - - Fr. Carr

St. Mary's Hospital - - - - - Fr. J. Kelly

St. Basil's

6:10 - - - - - Fr. Glavin

7:00 - - - - - " "

8:00 - - - - - Fr. Bellisle

9:00 - - - - - Fr. McGoey

10:00 - - - - - Fr. B. O'Donnell

11:00 - - - - - Fr. B. O'Donnell

5:30	Rising
6:00	Meditation
9:15	Little Hours
10:30	Conference
11:45	Particular Examen
12:00	Dinner
1:45	Beads and Visit
2:00	Vespers and Compline
3:00	Conference
4:00	Matins and Lauds
5:30	Spiritual Reading
6:00	Supper
8:00	Benediction and Conference.

Registrar and Dean of Residence - Fr. Sullivan
Assistant Dean of Residence - - - Fr. J. O'Donnell
Principal of High School - - - - Fr. Anglin
Director of Studies and Discipline Fr. Lynch
Master of Ceremonies and Sacristan Fr. Anglin
Librarian - - - - - Fr. Scollard
Moderator of Scholastics - - - - Fr. Bondy
Director of Athletics - - - - - Fr. Lynch
 Assistant for Arts - - - - - Fr. LeBel
 Assistant for High School - - Fr. Brown
Director of Dramatics - - - - - Fr. J. O'Donnell
Recreation Master - - - - - Mr. Warren
 Assistant - - - - - Mr. McCann
 Assistant in Washroom - - - - Mr. Brown
Study Hall Master - - - - - Fr. Pokreifka
Secretary in Principal's Office - Mr. Quinlan
Prefect of Irish Flat - - - - - Fr. Rush
 Assistant - - - - - Fr. B. O'Donnell

Prefect of Jews' Flat - - - - - Fr. Haffey

Assistant - - - - - Mr. Pappert

Prefect of Bunk Flat - - - - - Fr. Kehoe

Assistant - - - - - Mr. Ruth

Prefect of Elmsley House - - - Fr. Forestell

Assistant - - - - - Mr. Lococo

Prect of House No. 63 - - - - - Fr. Dore

Assistant - - - - - Mr. Girard

Prefect of House No. 57 - - - - Fr. LeBel

Assistant - - - - - Mr. Wilson

Prefect of House No. 49 - - - - Fr. McIntyre

Assistant - - - - - Mr. Meloche

Prefect of House No. 90 - - - - Fr. O'Toole

Assistant - - - - - Mr. McCarty

Assistant Sacristan - - - - - Mr. Roe

Assistant Sacristan - - - - - Mr. Cross

Senior Arts Sodality - - - - - Fr. Bondy

Junior Arts Sodality - - - - - Fr. Muckle

High School Boarders Sodality - Fr. Haffey

High School Day Scholars Sod. - Fr. Dore

Holy Angels Sodality - - - - - Fr. Flahiff

Chaplaincies

Precious Blood Monastery - Fr. Forner

Grey Nuns Convent - - - - - Fr. Glavin

Ontario Hospital - - - - - Fr. Denomy

Oaklands - - - - - Fr. McLaughlin

Fr. R. O'Donnell

Fr. Garvey

Good Shepherd Convent - - - - - Fr. Scollard

Fr. McGahey

Fr. Denomy

His Eminence Cardinal Villeneuve pontificated at the Bacculaureate Mass for the graduating class of 1934. The Mass was celebrated in St. Basil's Church on Thursday, June 7th, at 10:00 a.m. The following is the list of officers appointed by Father Bellisle, then Superior of the College.

Assistant Priest	- - - - -	Father McGuire
1st Assistant Deacon	- - - -	Father Young
2nd Assistant Deacon	- - - -	Father Donlon
Deacon of the Mass	- - - - -	Father J. O'Donnell
Subdeacon of the Mass	- - - -	Father Haffey
Master of Ceremonies	- - - -	Father Bourque
Assistant Master of Ceremonies	- - - - -	Father Brown
Thurifer	- - - - -	Mr. F. McKenna
Mitre Bearer	- - - - -	Mr. Harrison
Crozier Bearer	- - - - -	Mr. T.V. Kennedy
Book Bearer	- - - - -	Mr. J.M. Kelly

Candle Bearer - - - - -	Mr. O'Meara
Cross Bearer - - - - -	Mr. F.P. Kelly
Acolyte - - - - -	Mr. Corcoran
Acolyte - - - - -	Mr. D. Faught
Gremial, Ring and Glove b.-	Mr. Duggan
1st Familiaris - - - - -	Mr. Knitter
2nd Familiaris - - - - -	Mr. Pappert
Torchbearers (High - - - -	Master Ashe
School students - - - -	Master Hughes
- - - -	Master Mahoney
- - - -	Master Flahiff
- - - -	Master Flood
- - - -	Master Faught
Train Bearer (From Prep) -	Master W. Ried
Clapper - - - - -	Mr. Shook

FINAL EXAMINATIONS 1922**ST. MICHAEL'S COLLEGE****Religious Knowledge.****First Year Pass.**

1. What is meant by a) liturgy; b) dogma;
c) rubrics?
2. Describe the ceremony of baptism.
3. Name the impediments to marriage and give
a reason for each.
4. Describe carefully what is done during the
Canon of the Mass.
5. Name and explain six christian symbols.
6. Describe and tell the origin of a) biretta;
b) surplice; c) rosary; d) Agnus Dei;
e) the Gregorian calendar.
7. Tell the story of the conversion of Cornelius.

(The examiner asked that 35 copies be made of his
paper)

Final Examinations 1922

ST. MICHAEL'S COLLEGE

Religious Knowledge.

Third Year Pass

Examiner - M.J. Oliver

1. Outline a plan of study for a person who believes that Christ founded a Church and who wishes to find this Church of Christ.
2. Distinguish briefly the direct and indirect object of Faith.
3. What evidence is there from the first three centuries to show the Primacy of Peter?
4. What are the requisite conditions that a person be a member of the Church?
5. Explain clearly the position of Holy Scripture as a source of revelation.
6. "Romanus Pontifex, cum ex cathedra loquitur, infallibiliter pollet in definienda doctrina de fide vel moribus, ita ut eius definitiones ex sese, non autem ex consensu Ecclesiae, sint irreformabiles". Translate, explain and give the proof from Scripture.

Final Examinations 1922

ST. MICHAEL'S COLLEGE

Religious Knowledge.

Fourth Year Pass

Examiner - M.J. Oliver

1. Outline a plan of study for a person who believes in the existence of God and wishes to examine the Catholic religion.
2. "Christ instituted the Church as a hierarchical society by conferring on the Apostles the threefold power of teaching, ruling and sanctifying the faithful." a) Outline a proof of this thesis. b) What evidence have we that the Apostles exercised this power?
3. "Qui inculpabiliter extra Ecclesiam manet, salvus esse potest." Explain and prove.
4. What rights has the State in regard to marriage?
5. Discuss "liberty of worship" from the point of view of a member of Parliament in a country where the majority are a) Catholics; b) not.
6. Write notes on a) Canon of Scripture; b) Power of the keys; c) Modernism; d) the Fathers.

(Written on April 24th. The Reverend Examiner asked that 12 copies be made of his paper)

ST. MICHAEL'S CEMETERY

144

30 June 1828	3 Mar. 1853	1841	15 Aug. 1834	16 July 1846
1 Nov. 1890	20 Apr. 1876	5 Apr. 1865	27 Sept 1908	1 Mar. 1901
Father	Mr.	Rev.	Father	Father
Charles	John	Thomas	John B.	Michael
Vincent	Moffit	McCarthy	Cushing	Mungovan
aged 62	aged 23	aged 24	aged 34	aged 54
5 Feb. 1854	in his 28th yr.	20 July 1845	30 May 1844	23 Sept. 1841
3 July 1905	d. 23, 1876	1 Aug. 1878	4 May 1925	20 Apr. 1905
Father	Father	Father	Father	Father
James ^{for}	Edward J.	John M.	Edmund	Michael
Guinane	Kennedy	Morrow	Murray	Mulcahy
aged 51	aged 30	aged 33	aged 81	aged 63
aged 24	18 Feb. 1847	Jan. 1835	12 Mar. 1840	17 Mar. 1873
d. 22 Sept. 1915	20 June 1904	15 Apr. 1890	31 Aug. 1917	19 Dec. 1908
Mr.	Father	Father	Father	Father
George	Laurence	Jeremiah	Patrick	Richard
<u>Cotter</u>	Brennan	Ryan	do Ryan	Drohan
aged 25	aged 57	secular	aged 77	aged 33

Father Vincent's grave is the first in the top row of the plot. It occupies the southwest corner. His grave has a modest stone marker, topped with an iron cross. A similar, but somewhat larger, monument stands over Father Jeremiah Ryan's grave. All other graves are marked by a small iron cross. At the head of Mr. McCarthy's grave stands a common monument, a large stone with an iron cross. It has the inscription, "Societas Sancti Basilii".

Row 4			
Southwest corner			
Sheridan ex-CSB	M.V.Kelly aged 79	Cummer aged 62	Minehan secular
Row 3	Moylan aged 62	Vaschalde aged 70	R. Burke aged 82
Mr. Roe aged 22	C.Sheehan aged 36	J.Kennedy aged 69	M.T. Roach aged 63
McBrady aged 88	Normandeau Novice, 19	O'Neill aged 79	Heydon aged 77
Row 2	Mr. Ruth aged 23	McNulty aged 73	Christian aged 75
V.Murphy aged 55	N.Roche aged 66	Player aged 60	Forster aged 56
Garvey aged 30	Reath aged 60	D.Cushing aged 78	Tallon subdeacon, 28
Row 1	Meador aged 44	J.B.Collins aged 66	Finnigan aged 43
Frachon aged 80	O'Donohue aged 68	F.M.Walsh aged 61	Ferguson aged 74
Buckley aged 69	Teefy aged 62	O'Connor Abp., 70	Perry layman

Owen Sound, Ontario.
Father François Granottier.
Died March 2, 1917, aged 80.

Hamilton, Ontario.
Father Leo Cherrier,
Died December 23, 1924, aged 90.

Alliston, Ontario.
Mr. Gerard McCarroll, novice,
Died August 26, 1939, aged 25.

Montreal, Quebec.
Father Jean Crespín,
Died May 9, 1919, aged 71.

Waco, Texas.
Father John Costello,
Died February 12, 1906, aged 35.

Fall River, Massachusetts.
Father John A. Sullivan,
Died February 3, 1913, aged 42.

Jersey City, New Jersey.
Father James McEvoy,
Died October 31, 1911, aged 69.

Approximate registration figures based on data available on October 15th of each year.

Year	H.S.	Arts	Western	Non-Arts	Total
1939-40	490	345	84	40	959
1940-41	502	341	68	36	947
1941-42	635	386	59	46	1126
1942-43	736	358	49	63	1206
1943-44	775	338	8	57	1178
1944-45	808	300	1	81	1190
1945-46	879	518	2	86	1485

Year	H.S.	Boarders	Arts	Men	Boarders	Women
1939-40	490	34	345	236	137	109
1940-41	502	45	341	242	139	99
1941-42	635	63	386	271	137	115
1942-43	736	72	358	248	101	110
1943-44	775	103	338	196	59	142
1944-45	808	108	300	158	45	142
1945-46	879	117	518	329	97	189

Year	H.S.	Arts	Western	Non Arts	Total	Boarders
1939-40	34	137	84	40	295	
1940-41	45	139	68	36	288	
1941-42	63	137	59	46	305	
1942-43	72	101	49	63	285	
1943-44	103	59	8	57	227	
1944-45	108	45	1	81	235	
1945-46	117	97	2	86	302	

Dear Sir:--

The St. Michael's College Alumni Association having considered how best to advance College interests, desires to submit to its members, and to others having at heart Catholic education, the following:

The present property is too small for requirements.

New grounds and buildings for Junior and Preparatory Schools are necessary. Such separation will leave the old premises exclusively to University work. Here Catholic students may pursue a full course and obtain a University of Toronto degree under Catholic auspices.

Accordingly, a site has been chosen in the suburbs of the City --price, \$30,000. The Alumni Association has undertaken to purchase this site and present it to the College. For this purpose

the Association has become incorporated.

The rapid increase of property values demands immediate action.

The lists are now open for subscription.

Your generous support is requested.

If present conditions make it inconvenient to give as large and immediate a contribution as you would wish, subscriptions may be spread over five years.

Cheques may be made payable to the Treasurer.

Faithfully yours,

ST. MICHAEL'S COLLEGE ALUMNI ASSOCIATION

John A. Amyot, President.

A.E. Hurley, Secretary.

(Copied from a copy in the archives of St. Michael's College. The property, here mentioned, was in the west end, near Sunnyside. It was never obtained. The letter head had an imposing



list of names. To the left of the College crest: Hon. President, His Grace, Archbishop McEvay, Toronto. Hon. Vice-Presidents: His Grace, Archbishop O'Connor, Toronto; His Lordship, Bishop Burke, Albany, N.Y.; His Lordship, Bishop Dowling, Hamilton, Ont.; His Lordship, Bishop O'Connor, Peterborough, Ont.; His Lordship, Bishop Scollard, North Bay, Ont.; His Lordship Bishop Hartley, Columbus, Ohio. President: Dr. J.A. Amyot, Toronto. Vice-Presidents: Very Rev. J.J. McCann, V.G., Toronto; His Honor, Judge McCurry, Parry Sound, Ont.; Rev. J.J. Barrett, Salem, N.Y.; Mr. J.P. Murray, Toronto.

To the right of the crest: Rev. N. Roche, C..S.B., Toronto; (Council) Rev. J.H. Coty, Hamilton, Ont.; Very J.J. Egan, Barrie, Ont.; Rev. F.F. Rohleder, Toronto; Rev. A. O'Leary, Collingwood; L.J. Cosgrave, Toronto; Thos. Mulvey, K.C.,

Toronto; E.V. O'Sullivan, Toronto; T.L. Monahan,
Toronto; Rev. J.J. Heffron, Wilkesbarre, Pa.;
H.T. Kelly, K.C., Toronto. Secretary, Rev. A.E.
Hurley, St. Michael's College, Toronto. Treas-
urer, E.V. O'Sullivan, 34 Victoria Street,
Toronto.

Chartered Trust and Executor Company.

November 28, 1945

St. Joseph Sisters' Farm

North Yonge Street

The farm contains 184.5 acres. It has a frontage of 80 rods on Yonge Street and runs to beyond the railroad tracks. There are about two acres out of the southwest corner of the property which is owned by somebody else. 110 acres of the farm are under cultivation, of which 50 acres has been plowed. There are 20 acres of bush east of the railroad track and there is some low-lying land which is swampy. The land is rolling and the fields are well-fenced. The soil is clay loam, and it is reputed to be in good condition and clean. There is an excellent artesian well on the property.

In front of the farm there is a large two-

storey institutional building. It is on a concrete foundation and the walls appear to be brick veneer construction. It has a cottage shaped roof covered with wood shingles. This building contains a full sized basement, concrete foundation and concrete floor; the ceiling is quite high. There is a furnace room containing two good size hot water heating boilers, to one of which an Iron Fireman is attached. There is a coal jacket water heater attached to a large storage tank. There is an electric pump connected with the well and a storage tank for water of about 1500 gallons capacity. There is a toilet and wash basin.

In the basement under the east end of the building there is a man's washroom which contains a roll-rim white enamel bath, two wall wash basins and a white enamel slop sink.

On the ground floor there is a reception room, 10 bedrooms, one of which has a white enamel wash basin; 3 piece bathroom, a washroom containing toilet and basin, laundry with white enamel iron tubs, dining room for the help, which contains a white enamel sink, large kitchen with white enamel sink and a pantry. All these rooms, with the exception of the laundry, have fir trim and maple floors.

On the second floor there are 7 bedrooms, a large community room, a chapel with a small vestry and another small room off it. Off one of the bedrooms there is a toilet. There is a large bathroom containing two wash basins, two toilets and a large roll-rim bath. All of these rooms, with the exception of the bathroom, have fir trim and maple floors. There are numerous storerooms.

The third floor consists of a large unfinished attic. It is floored with pine boards and is used as a storeroom.

There is a good sized farm house which is an old two-storey frame building. It has a good sized basement with an earth floor. It is heated with stoves but there is running water in the building. It is a typical old-fashioned farm house but the principal rooms on the ground floor have oak flooring. It is only in a fair state of repair.

There is a very good bank barn which measures about 40' by 98'. It is built on a concrete foundation and is frame but has a metal roof. Off the barn is a good sized silo. In the barn there is space to tie up 30 head of cattle and there are four box stalls for cattle. All of these stalls are equipped with iron

stanchions and in each stall is an automatic iron drinking basin. It also contains a horse stable with standing stalls and one box stall. There are two root cellars. There is a large loft with a granary. There is a frame chicken house with a metal roof which measures about 20' by 84' and contains 4 pens, 20' square. The driving shed measures 22' x 60' and is of frame construction with a metal roof.

These buildings are comparatively new and are in excellent condition. There are some older frame buildings on the property which are of little value.

A.C. Gregory.

November 26, 1945.

Memo re Farm owned by

St. Joseph's Convent

North Yonge Street.

Mother Alphonsus telephoned me as of November 21st. Her call was following a conversation I had with her the week before in which we discussed the farm. She gave me the following information on it.

Shed said that the cost, when they bought, was \$17,755. That there were approximately 200 acres. They have spent on the property as follows: \$34,840. for the large house; New barn built seven or eight years ago cost \$9,800.; Chicken house built about the same time cost \$1,500, and a driving shed \$500. The total of these items, plus the cost of the farm, is \$64,395. This is what the farm cost them.

She agreed with me that it was not worth this sum. I told her that I thought the farm was worth perhaps \$100. an acre which is \$20,000. plus something for the buildings.

Frank McLaughlin.

(Copied from the originals supplied by Father McGuire, the Master of Novices, in August 1946)



Richard Thomas Burke was born on 15th of Feb.
1859, near Dundas, Ont.

Son of Martin Burke and Bridget Burke, his
mother's maiden name was also Burke,

Brothers: John William

James Edward

Michael Francis

Sister: Eleanor Agnes

I was ordained Aug. 28th 1886 by the Right Rev.
Bp. Carberry, D.D., O.P., in St. Augustine's
Church, Dundas, Ont.

(Note in his handwriting on a leaf at the front
of his copy of the New Testament. This pocket-
sized edition was published in 1929)

178 Copeland Street
North Bay
February 17/45

The Bursar,
St. Michael's College,
Toronto, Ontario.

Dear Sir:

Going through the effects of our son who gave his life Overseas during the year, I came across these two books from your library.

He was a resident of Victoria College in 1940-41, taking Engineering and I regret very much that these books were not returned to the person from whom he apparently borrowed them during that year.

Yours very truly

(Mrs.) K.L. Cumming.

(Letter accompanying the return of a copy of Gilson: Moral values and the moral life; and an old algebra book. The copy of Gilson was marked in the library's records as missing on April 26, 1941. - The Bursar returned it on September 9, 1946)

ST. BASIL'S TEAM, WACO, HAS FINE FOOTBALL SQUAD
Special to the Evening Journal.

Waco, Tex., Sept. 23.- A short talk on rules and signals, followed by a light work-out at passing and kicking the ball, formed the first day of practice here for the football squad of St. Basil's College, held under the direction of coach Spratt. The boys on the squad evinced a great enthusiasm, and the coach found it hard to restrain them from working too hard.

It is said that prospects are better for a good team than for several seasons, as there are a number of new men out for practice who show considerable ability. Two of the best-looking of the new men are Winters and Brennan, formerly of Assumption College, Sandwich, Ont.

"Dutch" Gonter, mainstay of the team last year, has returned and is in excellent shape.

Myers, athletic champion of the school, should make a good man, and Horne and Fitzgerald should make better showings this year than last, as they have increased in wieght and developed more speed. Among the newcomers are Dollins, Moncus, Hampden, Brothers and J. Myers. Rev. J.P. Sharpe has accepted the management of the team and expects a great season.

(Copied from a newspaper clipping pasted in a scrapbook at St. Michael's College.)

39 Broadway

Dec. 5, 1941.

Dear Father Carr:

Thank you for the kindly suggestion that Bill Kernahan conveys to faire mon salut. It is by no means an intrusive suggestion, nor has been strange these years past, though I do like the way a dear old priest in Ireland faced it when he said to me: "In four years I'll be ninety." And he was.

Father Forster, whose tragic misadventure I do remember, was in a "misty mid region." But Father Vincent I did know, and Father Marion and all the galaxy that seemed so wonderful to us young fellows.

"You see", said Father Vincent, removing his hat, to some gaping youngsters, "I have no horns." And when we petitioned him not to send Father Brennan away: "We also are subject to

authority. They say to us, go here, and we go there."

Father Chalandard: "no, we do not. Forty years now I have been getting up at five and I am not used to it yet."

Father Brennan: "True he does not play the violin very well, but an orchestra should not be perfect in all its members."

Father McBrady, the noblest Roman of them all: "I like to read two pages of the Iliad without a lexicon before going to sleep."

Dr. McMahon, after we had listened to Fr. Mac: "That phrase is too good to have been said now for the first time. I wonder where he got it?" His sermon on the second Sunday of Advent was word for word five years running. I know, because I could keep a period ahead of him after the second time. I used to wait for "Before

Abraham was I am;" which I still think the most prodigious clincher.

Father O'Neill: "My dear brethren, I regret that I have lost the thread of my discourse." And off he went.

Father Teefy never had to do that. When stuck, and obviously unprepared: "Some day or other my dear brethren, the sun will rise over the eastern hills and tint the waters of Ontario, and you and I will not be there to see." Try it, and hear how it rolls.

The church in my town, Oakville, dates from 1837 and I probably am the only one who has known all the pastors. True, Father Ryan had retired when I knew him, but some Hamilton clergy had to take my word for Father Morris, an ex-Anglican who introduced the lectern, which the Congregation would not stand for and brought

in the Bishop.

They tell me St. Michael's differs from the one I had the run of; but that was a good old ruin even before Father Brennan started to intone: "The stately spire of St. Basil's has its associations and its memories." So it has. He married us there, with Mgr. Tracy (Treacy) (then doomed to death but fated not to die) for good measure.

Excuse it please!

J.C. Walsh

(Letter in the archives of St. Michael's College)

St. Michael's College,
Clover Hill,
Toronto, June 18th, 1868.

My Dear Brady:

For some time back I have been endeavouring to recollect which of us is indebted to the other for the last letter, but as I cannot decide in my own favour, I have concluded to write to you lest you might think I had quite forgotten you, which of course is not the case. I frequently think of you, and am always delighted to hear about you. I heard lately that you had gone to the Noviciate. I regret that you could not put in this year at Aubenas, but I suppose it could not be helped. I suppose I might here moralize a little on the proper manner of spending your Noviciate, but I fancy you will willingly dispense with it, particularly as Father Prévot gives you enough

of that kind of thing, unless he has given up his good old habits. So then, I will not trouble you about the Coulpe & Chapitre (delightful exercises are they not?) but will give you some news, which I think will be as agreeable to you as any moralizing. You are aware that on account of ill-health I spent a good deal of this year at home, and thus I had frequently an opportunity of seeing your family. They are all quite well, and I have rarely seen your father looking better than the last time I saw him. I will not give you any news about your immediate neighbourhood, as your letters from home give you all such. Here in the College things advance in their ordinary monotonous style. Just now however all are busy preparing for the distribution. The display is to consist of a couple of speeches, a scene from "Pickwick"

and Shakespeare's play of Julius Caesar. These with the music, vocal and instrumental will be quite enough. You can fancy Father Ferguson personating Pickwick; he out-pickwicks Pickwick. The distribution will take place on the 30th inst. and will take place out-doors under the shade of the trees. We tried that plan last year and found it a decided improvement on the old basement. Our band also was a good addition to the display last year, and it will do much better this year, as Father Chalandard is working it up splendidly. Just now the boys belonging to it feel quite elated. Last week the Band of the College of Our Lady of the Angels came to Toronto on an excursion. They had supper here, and in the evening they and our Band went down to serenade the Bishop. It was admitted on all hands that our Band played

best, and since our boys are quite irrepressible.

Just now there are very few of the boys of your time here. There are only a few of those in Father Ferguson's class - Cassidy, Quinlan, Billy Brennan (as good as ever), Cushin, Post & Horgan. Post is growing quite tall. He holds a pretty good place in his class, but will never set the world on fire. His mother still lives in town. Next year Quinlan is going to the University. He is now preparing his Examinations for Matriculation. He is going to try for scholarships in every department, but his best chances are for Mathematics and General Proficiency. I sincerely hope he may take some - one at least. You know every scholarship is worth \$120; it would go a good ways to pay his expenses at the University. He just charges me to remember him to you most kindly. Dan McCarthy

of Pickering is also going to the University next year. The only scholarship for which he will try is Mathematics. In other matters he is merely preparing the pass work which does not amount to much. At the second last meeting of the County Board of Ontario he took out a teacher's First Class Certificate. I saw him not long since. He will always be small, but its kind for him. Your old friend Dan McEntee was tonsured at Trinity, as also Harris. Ned Cassidy and Kilcullen who used to be at Father Finan's were at the same time promoted to subdeaconship.

A few ~~Sundays~~ since the new Catholic church of Whitby was opened. Inside it is a nice looking church, but its proportions do not make a very good appearance, it being 40 x 50 feet. Of course this is only a portion of the church,

but it will likely be a long time before it is completed, especially as it is now quite sufficient for the congregation. No steps have yet been taken, nor are they likely to be taken, about a new church at Duffin's Creek, although it is very much needed.

Just now there is considerable excitement throughout the country about the Fenians. It is expected they will make another raid into Canada this year, which will put the Canadians to considerable expense & trouble. I hope they leave us alone. You undoubtedly heard of the assassination of poor McGee. In him the Catholics have sustained an immense and, at present, an irreparable loss. His assassin has not yet been brought to trial.

But I must not forget to give you news of myself. I have been idle all year on account

of ill-health. I have spent nearly all my time at home and amongst my clerical friends. But I am now so much improved that I feel ashamed to be idle under plea of sickness. My friends tell me they have never seen me look better than at present, and, except an occasional slight pain in the lungs, I feel as well as ever. I will go to work again in September, and I do not care how soon it will come around as I am about tired of this kind of life. The Superior and all the other members of the house are in splendid health. The Superior speaks of paying a visit to France this Fall, but I am not aware that anything has yet been definitely settled. All the members of our Community here express the best wishes for you, Kennedy & McEvoy and wish to be remembered to you. Tell McEvoy that his brother was here last week, and that he is

very well. You may also tell him that they have no bishop in Buffalo as yet. Present my most affectionate regards to Father Prêvot, Moloney & Barnevon. Thell the first that I have not forgotten that I owe him a letter, though I now owe it so long that I am ashamed to own it. I suppose you have a high time with Father Barnavon's strawberries, etc. The cherries must be long since demolished. Here they are still quite green, as the heat did not set in very early. But it is now making atonement for it with a vengeance. Yesterday the thermometer stood 100 degrees in the shade. Now I must say good-bye. Hoping that you may spend a pleasant and profitable novitiate, I remain, My Dear Brady,

Yours most affectionately

Denis O'Connor.

P.S. Write soon and do not fear to give me too much news. Should I have forgotten anything which you should like to know, mention it and I will give you all information in my next.

(Transcribed from the original in the General Archives)

Diocese of London

London, Ont.

April 6th, 1899.

V. Rev. D. Cushing, Supr.

Dear Fr. Cushing,

It has been next to impossible for me to transfer earlier than yesterday the ten thousand to your account. The enclosed will be your guarantee that the money is for you. I advise you to see about it without delay and I request you to return the enclosed when you need it no longer.

The morning papers announce that I must leave the See of London. I regret the promotion very much but there is nothing to do but obey when there is a strong hand acting. Before leaving, I intend to spend two or three days at the College to see the inmates and the friends of the neighbourhood. Of course I do not wish

any celebration of any kind; I merely wish to see friends quietly. I will notify you of the time later.

I suppose all are at work again as if Holy Week had never been, and I hope that it may be rendered easy to all by good health and a cheerful spirit among Masters and boys.

I remain, Dear Fr. Cushing,

Yours very sincerely,

♦ Denis O'Connor

Bp. of London.

(Copied from the original in the General Archives)

ST. MICHAEL'S COLLEGE

Clover Hill

Toronto, C.W., Sept. 16th, 1863.

Digne et Vénéré Supérieur.

Si j'ai tardé si longtemps de vous écrire, c'est parce que je savais que Messieurs Mulcahy et Madden devraient bientôt partir pour la France, et que notre bien-aimé Supérieur vous avait déjà annoncé notre arrivée. Nous sommes arrivés à Toronto le 4 de ce mois après un voyage des plus heureux sous tous les rapports. Nous avons trouvés Messieurs Soulerin et Vincent et tous nos anciens amis et compagnons aussi jeunes (au moins en apparence) et aussi bien portant qu'ils l'étaient avant notre départ.

Je suis heureux qu'on vous envoie deux de nos messieurs pour nous remplacer, et qui, je suis sur, feront très bien. Je suis presque

jaloux de leur bonheur; mais mes Supérieurs n'ont pas voulu que je restasse plus longtemps en France. Il ne me reste donc que d'être reconnaissant pour le temps qu'ils m'ont accordé, et, surtout de vous remercier pour toute votre bonté à mon égard pendant les deux ans qui viennent de passer. Je m'en souviendrais toujours avec reconnaissance.

Je dois aller à la prêtrise pendant le mois prochain. Je n'ai guère le temps pour me bien préparer pour un si grand office; mais j'ai la ferme confiance que vos prières et celles de mes chers confrères obtiendront que le bon Dieu soit miséricordieux à mon égard.

Permettez moi encore une fois, digne et très cher Supérieur, de vous témoigner mon affection et ma reconnaissance. Agréez, Vénéré Supérieur, ces sentiments de respect et d'amour

de

Votre indigne enfant en Xo.

Denis O'Connor.

(Copied from the original in the General Archives)

ST. MICHAEL'S COLLEGE

Clover Hill

Toronto Sep. 11th, 1872.

Dear Father Superior:

You must think that I have been very ungrateful in not writing to you since my elevation to the exalted state of the sacred priesthood ... I being the oldest in the Community of the lately ordained priests should have expressed our thanks and gratitude to you and all our confreres at home for the many and fervent prayers you offered to God for us. Continue your prayers for us Dear Father Superior that we may become holy and zealous priests, striving to do the work to which we have been called with renewed vigour and energy. I cannot describe to you my feelings since the ordination. I can scarcely realize that I am a priest, chosen by Our Lord to offer up the Adorable Sacrifice of

the Mass. During the two or three years previous to the ordination, several of my friends often questioned me as to the time I thought I would be ordained. To such questions I generally replied - Many of the saints attained the age of forty or fifty and you wish me to be promoted to the sacred order of Priesthood at the early age of twenty-five. No Dear Father, I never expressed to my Superior any desire to be advanced, and when he apprised us of the great day I shuddered at the bare thought of it and felt that I was almost too young, although I was within three weeks of my twenty-eighth year. The month of May will ever recall to my memory the most pleasing reminiscences. It was in this beautiful month ... that I had the happiness to be born, to be ordained priest and to say my first Mass... I feel so inexpressably happy during and

after the Holy Sacrifice that I find the hardest work easy and pleasant ... Our Lord in His goodness has enlightened my mind and made me fully understand that when the Superior speaks, He speaks and that since I have been appointed to teach music; it is His Holy Will that I should do so. I have frequently struggled against a temptation of this nature. - Oh! don't mind the music, write sermons, read the best authors or literature and visit your protestant friends so as to be able to convert them. Had I not promptly discovered this snare and trick of Satan to my good confessor, I know not what would have become of me. Dear Father Superior I sincerely believe that it is utterly impossible to lead the life of a good religious without direction... Your last kind letter gave me so much encouragement to perform well the duties

that have been assigned to me that I perused it over and over and at last put it away safely so safely that now I cannot find it. I am determined to keep all your letters together with your statue of the B. Virgin as long as I live; for you were my first confessor, at least as well as I can remember and it was you Dear Father who conducted me to this ^UHouse of Peace_C and happiness. As it might be unreasonable for me to expect a long letter from you, enclose at least in one of the Superior's letters a few words of advice and direction which will aid me in the performance of the good work to which we have been appointed. I will now have a better opportunity of advancing the pupils in music. My own room, and the three practice rooms, one for the melodion, and the other two for the pianos occupy one half of the old study hall.

The Superior, professors and pupils gave three loud cheers for the new study hall last night and it was opened for the first study about 8 o'clock p.m. We are all beginning the new year with unusual cheerfulness and good spirits, and if the same good will, union and harmony which has hitherto existed, continue amongst us God will lavish more abundantly His graces and blessings upon all the members of the Community. I spent four Sundays in Chicago this vacation for the reason that I was not there for two years. However, when I returned home to St. Michael's I more than felt the truth of the old proverb 'There is no place like home'. My mother and all were well except Charley and Doctor Rowan. Charley caught a cold some years ago which has since settled in his lungs. The Doctors entertain slight hopes of his recovery... The Doctor

had the brain fever while I was in Chicago; he is now much better and is likely to have a large practice. Tom, Joe, Bob and Julia are well and attend to their duties towards God. Julia improved very much at St. Joseph's last year. She is now seventeen years of age and I am praying that she may be a religious if it be God's holy Will. Fortunately they escaped the great fire. They were living on the west side, a portion of which was burnt by the fire. Dear Father Superior will you be so kind as to ask Father Granotier to bring the Commentary of Menochius on the Holy Bible and the Manuel des Predicateurs for Father Brennan, if he has room in his trunk. I would also like a commentary but I cannot afford to buy one this year. I will now conclude Dear Father Superior for I am about to prepare my room for the music lessons. I have said Mass

for you, Dear Father, and in my memenot after our Holy Father and the Church you are the first in my mind, & then Father Superior & confreres etc. We just now experience some opposition but as Father Frachon very wisely remarked if we be united it will all amount to nothing. Mr. Grand is quite well and not so lonesome as I thought he would be. We were astonished to hear him speak English so well. The Superior and all the confreres are well and wish to be remembered to you. Trusting in God that you are enjoying good health and that you will give my kind regards to all my confreres, especially to Father Moloney,

I remain, Dear Father Superior

Your affectionate son in Christ

Edmund Francis Murray.

P.S. We all feel very lonesome without Father Ferguson. Father Kennedy went to Louisville

this morning; he is much better than he was last year. Mr. Cushing, who was thrown out of a carriage in vacation and hurt his knee very badly is nearly as well as ever and has gone to Sandwich. One of the clearest and most brilliant students that ever studied in the College met with a very sudden and untimely end: his name was James Drennan. This would have been his last year for Rhetoric. He was riding when the horse taking fright at the barking of a dog suddenly turned to one side and threw poor James on his side... The accident happend on Sunday morning and he died on Tuesday. As the College opened on that day only the Superior, Father Frachon and I and five of his class mates could go to Hamilton for the funeral ... We have three novices this year.

(Original in the General Archives).

ST. MICHAEL'S COLLEGE

Clover Hill

Toronto

Jan. 6th, 1871.

Dear Father Superior:

It is stated in the Constitutions that every member of the Community should write to the Superior General once a year. Hitherto I have been neglectful on this point; but for the future I promise to write at least one letter annually. ... The Christmas holidays are ended and I am very glad of it; for the pupils lose nearly a month. We had only ten or twelve days but some boys will take as many more. The studies were resumed this morning (vigil of Epiphany) and class is going on as usual. Dear Father Superior, as you have always taken a great interest in the spiritual and temporal welfare of our family I will tell you of a few changes which have occurred therein. Shortly

after my sickness, my mother and family went to Chicago, State of Illinois and are now pretty comfortably situated there. The first year my mother encountered much difficulty in her efforts to make a living for herself and children, but ever resigned to the Holy Will of God she persevered in her hard work of keeping boarders and is now doing very well, being assisted by Charley, Tom, Joe and Bob who are all employed ... Though only nineteen years of age Tommy takes the place of poor James and acts like a father towards the other children ... I paid them a visit last vacation; it was the first time I had seen them since they left Toronto. My mother was not changed at all, but I scarcely knew Tom, Joe and Julia they had grown so tall... You will be surprised to hear that Mary, my eldest sister was married last May to Peter

Rowan who was a pupil here in your time... As I was only in minor orders at the time; the marriage was performed by Father Walsh (confrere). Peter passed a brilliant examination in Kingston and also at Toronto University ... He is practising Medicine in Chicago ... I was ordained subdeacon on St. Michael's day and am delighted to be among the number of those whose duty it is to recite the Divine Office. In the beginning I said it with Father Frachon, whose patience I no doubt often tried. I do not find any difficulty now in saying the Breviary; all I fear is that I do not read it as piously and attentively as I ought. There were fourteen pupils learning the Piano las quarter; I hope to have a few more during the remaining six months. ... We all feel sorry that Mr. John Foy has left us. He is a good young man and though

not a confrere, as he did not make his vows, yet he was a true friend and loved us all. That he may find happiness and contentment in the world is our earnest wish; but I fear that his mind will never be wholly at peace in the world for the reason that he has been too long accustomed to College life. You must have heard of Mr. Klinger's death. From the moment that he was stricken with paralysis he became unconscious. He had the priest, but I was told that he could not speak. Mr. Labitsky who also taught music in the College died the other day in the Globe Hotel. His poor wife has been out at service for a few months and his children were taken into the House of Providence. Father Northgraves attended him in his last moments... George Murray's mother who often kindly enquired for you died a few days ago. She also was unconscious

when Father Frachon called. ... The Superior, professors and pupils spent a happy quarter and enjoyed very good health. I conclude by wishing you D.F. Superior a happy Christmas and New Year and I pray God with my whole heart to grant you a continuance of health to fulfill the duties of your position for many years. Remember me, Father Superior, to Mr. Cushing. I remain,

Your affectionate son in Christ

Edmund F. Murray.

(Original in the General Archives)

St. Michael's College, Toronto, Nov. 27, 1867.

Very Rev. & Dear Superior,

I received your kind letter on the 8th inst. and was heartily glad to hear that all the confreres in France, but particularly you, were in the enjoyment of good health. On the day following the receipt of your letter I took the Ambrotype of Mr. Tourvieille to Palmer's, but owing to some changes that were being made in the gallery I did not receive the photographs until last night. I enclose the two that are considered the best by those who have seen Mr. Tourvieille. None of them are first class as Mr. Palmer said he could not take a very good likeness from the Ambrotype given but I hope that with the copies enclosed and with the suggestions you, who knew Mr. Tourvieille so intimately, may make to the

artist, he shall be able to paint a tolerably fair portrait.

I must again thank you for your kind offer to go to France, but I cannot accept as I would not feel myself justified to put the Community to such expense, particularly as I am steadily improving in health. In fact I now look and feel almost as well as ever I did; but I am not yet quite hardy, and I am very liable to take cold. But I hope that by care I soon shall be quite as strong as ever. I am as yet unemployed and probably will be so for the rest of this year as the Doctor thinks it necessary. I spend most of my time at my Father's and in visiting my friends. I think I shall take a trip to Louisville next Monday. Father Hours was here for the consecration of Bp. Walsh. He gave me no further news than that all, both Masters and

pupils, were doing very well; but as I will now see and judge for myself I shall be able to give you full particulars in my next. Mr. Murray has lately returned to the College from his mother's where he was laid up for about ten weeks. He escaped death very narrowly and I fear it is not for a very long time, though he looks pretty well just now. The Doctor says he has a bad pulmonary deposit which must necessarily increase as it is beyond stopping. Ned is not aware of this and we do not wish to let him know of it, as the very name of Consumption is enough to render him worse, he is so much afraid of it. Speaking of death leads me to speak of a change which, as you wrote some time since, has been made in our rules by the "Chief Council". I hope you will excuse the liberty I take in questioning anything the Council does, for in speaking as I will, I speak not only

my own opinion but also that of all my confreres of Toronto, and I believe also of those of Louisville. I allude to the exemption from the obligation under which each member of the Community lay of saying three Masses for the repose of the soul of each confrere after his death. We cannot understand the motives which may have induced the Council to make this change. We cannot for a moment suppose that any of the members of the Community had so little charity as to consider the obligation too burdensome. In all other Communities of which we know anything this obligation exists and in many Diocese, e.g. Toronto, the seculars have to perform the same duty for their fellow priests. We consider it, then, too bad that we should be worse off than others. I think you stated in your letter that this change was compensated for by a daily "Requiem" Mass

for all the defunct members in globo. This is very well, and I think it a good and charitable move, but at the same time it is not quite so satisfactory as to know that each member will say three Masses for yourself in particular. With all due deference, then, to the Council, we earnestly hope that they will reconsider this change. You will, doubtlessly, consider this very plain, and perhaps impertinent, speaking; but we hope you will forgive it in plea of its sincerity. ...

I am very glad to hear that you are preparing to send us so many assistants next year. However I think you ~~woul~~ have done much better to send Messrs. Aboulin & Chalandard here immediately without sending them to the Noviciate. The quantity of English they will learn there will amount to very little. They would have learned

more here in a month, by hearing nothing but English spoken, than they will learn there in three years. And the difficulty of travelling is nothing as they might come by the French line of steamers on which you can procure for them free passages, and one of the members here could go to New York to meet them. As it is, they will be quite useless to you for this year, and next to useless to us for the next. Experientia constat! The climates of France & Canada are apparently reversed this year. Never in Canada have we had so fine a Fall. The weather has been delightful & up to the present time we have had scarcely any frost, with the exception of about one week. You seem doubtful of our success in carrying on St. Michael's well this year, after having sent away so many hands. But I can honestly assure you, we have lost nothing by their departure.

Their places have been well filled up, and all hands here are working with good will and consequently with success. The pupils too are a fine lot of young fellows, and as far as I know are generally observant of the rules. Very few of those whom you knew are here now, but they are constantly enquiring about you. ...

I am sure it will afford you pleasure to know that Father Flannery has returned to Canda; he is to accept a position under Bishop Walsh. He has been out of a place since his departure from the Diocese as he awaited the instalment of Bp. Walsh. In this he has acted wisely. I fancied you knew all about the "Wine Question." It is this. You may remember that a great blow out about Canadian wine was made here and the Bishop publicly approved of its use as altar wine. After we had been using it for about six months, the

Bishop judged, from the statements made by a boy and a young man engaged in the manufacture of the wine that he had sufficient reasons to condemn the use of the wine. Mr. DeCourtenay, the manufacturer, protested against the Bp's decision, and proposed an investigation. But you know the Bishop ... He ordered all the Masses said with that wine to be repeated ... None of the College priests repeated them, we could not afford it. But I believe Mr. Vincent has made compensation by setting aside an equivalent sum out of the College funds, to have the Masses repeated. I suppose he has a right to dispose of the funds for that purpose. But I think more money is going to the Palace from here than they have any right to. It is well to be generous when we can afford it, but you know the state of our Library, and the quantity of our chemical and philosophical

apparatus. Father Flannery became mixed up in this question. ... The manufacturer resided in his parish for which the Bishop seems to attach the blame of his own hasty approbation to Fr. Flannery. Some of the priests were not convinced that the wine was bad, but Father F., less prudent than these, spoke out his mind freely, always upholding the wine ... The Bp. of Hamilton, in whose Diocese some was used never caused the Masses to be repeated. All the friends whom you mention in your letter are quite well and very glad to hear from you. They all heartily wish you all that is good. It is needless to say the same of the Professors of the House and the Old Pupils. Be kind enough to present my compliments and best wishes to the confreres of my acquaintance but particularly to Father Prêvôt, Moloney, Malbos, Charmant, Chavanon & Père Raynaud. I am

sorry to hear he is so bluish these times. Now according to the good old English custom I wish you a Merry Christmas and a Happy New Year, and many returns of the same.

I remain, Very Dear Superior,

Your grateful & affectionate son

Denis O'Connor.

P.S. You may remember that all the priests of the House have the right of "Privileged Altars" blessing beads, scapulars, etc. I as yet have none of these except those the Bishop grants. If you would have an opportunity of obtaining them for me, I shall be much obliged ...

2nd. P.S. Mr. Vincent had just received your letter ... He desires me to say that he will write you next week and explain what he meant by a College in Cleveland. He merely meant that it would be a splendid opening for a College as

it is a town of 80,000 and contains no College either Catholic or Protestant. But it is probably impossible to take one there on account of the high value of property and our scarcity of subjects. Father Hours stated when he was here that the Bp. of Cleveland had said something about establishing an Externet in the city giving the Grand Seminary for that purpose. Should he do so I think we ought to make an effort to take it as I think it would be very successful.

(Original in the General Archives)

ASSUMPTION COLLEGE

Sandwich. Nov. 18th, 1871.

Rev. and Dear Superior.

I feel obliged in commencing to beg your pardon for having remained so long without writing to you. ... You may imagine, dear Superior, how sorry I was not to see you before leaving Feysin as I had expected. ... I feel it my duty to do now what I should then have done, that is to thank you from the bottom of my heart for all the kindness you showed me while I was in France; as also for all the good instructions and advices you have given me. ... I suppose Mr. Vernede has already told you how we got along during our voyage. It was long and monotonous enough, and not marked by any particular incident. My parents were of course delighted to see me back and I got the welcome of the lost sheep. ...

All my friends who had heard of you as also all your acquaintances that I have met, made the most earnest enquiries about you. After about two weeks of vacations I went back to Toronto and left almost immediately for Sandwich where I am now, ~~am~~ I suppose you have already heard. I was a little lonesome here at first, but ~~am~~ now delighted with the place. I am studying my philosophy but cannot very well tell you how I am getting on, there being no competition, as I am alone in my class. I also teach a class of Latin, the next after M. McBrady's, with a half hour of French every morning and an hour's arithmetic in the afternoon. Fr. O'Connor, Mr. Vernede, McBrady, Walsh, and the other gentlemen of the House are in good health. Mr. Vernede seems to adapt himself well to the country and climate of America, and is making progress in English. ... The school

here is pretty large and is slowly but steadily increasing. There are now forty-one boarders and about ten day-pupils. They are partly Canadians, French, partly Americans. The French boys understand their language well, but speak it badly. ... Please remember me to all the good professors of the College as also to any of the boys who may take the trouble of enquiring about me; and especially to my old friend Mr. Verdier if he be yet with you. ...

Your respectful and ever affectionate child

Daniel Cushing.

(Original in the General [^]Archives)

